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Prof. Harold Waller

Montreal community survey reveals bitter power struggles, conflicts

By MARK MEDICOFF
CJN Quebec Bureau Chief

(First of Two Parts)

MONTREAL -

A powerful analysis of the Montreal Jewish community showing bitter intra-organizational conflicts, and a decline in the authority of the Canadian Jewish Congress, has just been released.

Written by Harold Waller of the McGill University political science department, the document was released to **The Canadian Jewish News**. It is part of a world-wide survey by the Centre of Jewish Community Studies of the Temple and Bar-Ilan Universities under the chairmanship of Prof. Daniel Elazar.

The Montreal report outlines the political processes, the conflicts, the community's history, and reveals little known information of the decision-making process in the city.

Waller, now on sabbatical from McGill, and graduate student Sheldon Schreter authored the Montreal report, but studies on Toronto, Halifax, Ottawa, London, Windsor, Hamilton, Winnipeg, Edmonton, Calgary and Vancouver are being completed.

The Montreal report, one of the largest, was investigated over a period of 2 1/2 years. It marks the first time that any survey has penetrated the inner workings and power circles of the community, opening for public scrutiny the intra-organization squabbles, the predicament of Congress, and the powers of Allied Jewish Community Services.

"We don't like it, but we went into it with our eyes wide open," declared Saul Hayes, the retired executive vice-president of Congress. The organization allocated $7,500 for the survey, with funds mainly directed for researchers' fees.

The report traces the decline of CJC at the local level, and provides an insight into Congress' lack of authority.

Waller, the former chairman of the foreign affairs committee of Congress, did not omit other important organizations, describing the status of the Canadian Zionist Federation, and past feuds between B'nai B'rith and Congress.

Significant areas discussed in the report include how:

Congress has continuing jurisdictional disputes with B'nai B'rith and the CZF as well as with AJCS. "The existence of these challenges to Congress' hegemony probably indicates a weakening of that organization, and the authority with which it speaks."

Congress and AJCS are struggling for dominance on the local level, with AJCS appearing to have the upper hand. "Under the guidance of its 'executive-director' Manuel Batshaw, AJCS has become a very professional organization, exercising many quasi-governmental powers within the community."

AJCS has rejected the role of Congress as the community's dominant organization. "The leadership of AJCS sees itself as the most important expression of local community needs."

A further weakening of the Congress position is due to the quality of lay leadership and staff of the Eastern Region.

Congress' rivalry with B'nai B'rith centres around the community relations area with co-operation affected because personal relationships are not very close in general, and there is a great deal of personal animosity between key people.

Many of the people with "real clout" in the community regard the CZF as obsolete, preferring to place their emphasis on AJCS. "They resent the substantial sums spent by the CZF nationwide.

"It is amazing" that in a city with such a vitality, so few rabbis have achieved

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The Canadian Jewish news

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GREETINGS FOR A RABBI

Chief Grand Rabbi Solomon Halberstam (centre), spiritual leader of Bobov movement, and a leader of world Orthodox Jewry, paid a visit to Montreal recently to donate a sacred Torah scroll to the Bobov Synagogue. Federal and provincial officials greeted the rabbi. (Kay)

Delegation to MacEachen disappointed with minister's stand on PLO vote in UN

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO -

Canadian Jewish leaders have expressed their deep dissatisfaction with the results of a meeting with External Affairs Minister Allan MacEachen in Ottawa last week. Veteran observers can't recall such a negative reaction after a meeting of Jewish leadership with a Canadian external affairs minister.

The presidents of the three constituent groups of The Canada-Israel Committee all told **The Canadian Jewish News** of their disappointment with the meeting. The 90-minute session was held last Friday in the minister's office to discuss Canada's abstentions in votes regarding the Palestine Liberation Organization at the UN General Assembly and the International Civil Aviation Organization.

Canadian Zionist Federation President Philip Givens described the meeting as "a frustrating experience." He said the attitude of MacEachen was that Canada had not changed its position with respect to the Middle East and was not prepared to prejudge the PLO issue.

"I told the minister our people were hurt and dismayed by the attitude of the government," the Ontario MPP told **The CJN**. "We received a very polite hearing and the minister was most attentive to what we had to say. But we accomplished nothing."

B'nai B'rith District 22 President Boris Moroz said his organization was not satisfied with the results of the meeting and that it will mobilize its membership to mount a campaign against the government's abstention decisions.

(In Toronto yesterday, B'nai B'rith held a conference of southern Ontario leadership to discuss Canada's position regarding the Palestinians.)

"We didn't get any definite answer to our questions," he told **The CJN** via phone from Montreal. "We asked the government to vote negatively at an upcoming executive council session of ICAO on the question of admitting the PLO as an observer. But the government said it will abstain."

Moroz said he felt the government was not acting in concert with the wishes of a majority of Canadians.

Canadian Jewish Congress President Sydney M. Harris said MacEachen doesn't understand the basic issue involved in letting the PLO address the General Assembly.

"I think he feels the Palestinian side is one that must be heard. I don't think he appreciates -- it's not a matter of ill will; just a lack of knowledge -- that the PLO is a self-appointed group."

Asked by **The CJN** whether the international oil crisis, the reported large-scale Arab investments in Canada and the government's selling missions to Arab countries might have had some effect on the government's stand, Harris said "no".

Harris continued: "The reason we had such an unsatisfactory meeting is because the minister is new to this aspect of his portfolio, and I hope as he'll become more familiar, he'll have different reactions."

Among others attending the Jewish community's first meeting with the minister (they had been requesting one since his August appointment) were: Leon Kronitz, CZF executive vice-president; Herbert Levy, BB District 22 executive vice-president; Milton Harris, CJC Central Region chairman; Alan Rose, CJC executive director; Steven Ain, CJC assistant executive director; Aaron Pollack, CIC national chairman; Mrs. Anne Gross, CIC Eastern Region chairman and; Meyer Bick, CIC executive director.

At the meeting, Givens said he told MacEachen "we are getting tired of being told repeatedly that Israel has a right to survive. Restating this time and again was meaningless."

Givens said he related that when Golda Meir was prime minister, she visited Canada and was given assurance by Prime Minister Trudeau that Canada would always be with Israel in times of difficulty.

"The crunch is here now," Givens said he told the minister. "The ramparts are being stormed now and the PLO is shooting its way into the UN."

One of those at the meeting asked MacEachen how he'd feel if the FLQ tried to address the UN on behalf of French Canada. Harris noted "it was a very interesting question which he didn't answer during the course of the discussions."

The minister did tell the leadership he may clarify Canada's position vis a vis the Palestine Liberation Organization, but no definite promise was given.

Bick read a prepared CIC brief to the minister at the meeting.

The brief pointed out in June of this year, Prime Minister Trudeau told the Plenary Session of the CJC of Canada's unremitting efforts to combat terrorist activities, specifically condemning the terrorist activities of Arab guerilla groups.

"In light of all this, it is therefore most surprising that our government saw fit to abstain on this resolution, or, that Canada maintains a policy of abstention on this issue."

Failure to vote attacked by MP

OTTAWA -

Canada's abstention from the General Assembly vote on the resolution to permit the Palestinian Liberation Organization to be heard in the forthcoming debate on the Middle East was condemned by a Liberal member of the Commons at a meeting of the external affairs committee.

John Roberts, who represents Toronto - St. Paul's told External Affairs Minister Allan MacEachen he was puzzled by Canada's abstention and also "a bit disturbed" that the minister had so far not taken advantage of his opportunities in the Commons to explain the government's position. Roberts also took a swipe at Heath Macquarrie, the Conservative member from Prince Edward Island, who criticized Canada for not voting in favor of the pro-Arab resolution.

The Toronto MP described the Macquarrie address as "very naive, very ill-judged and very one-sided."

Roberts asked for an explanation of the reasoning that led Canada's ambassador to the United Nations, Dr. Saul Rae, to abstain from voting on the PLO resolution.

"The ambassador put very clearly the reasons why we should not have abstained and then said at the conclusion of his statement that Canada is going to abstain," Roberts told the committee. "In the first paragraph of his statement, he states very strongly the government's position, that participation at the General Assembly is reserved to delegations representing governments which are members of the United Nations. And certainly, the PLO is not the government of a state."

"What did we fear?" he asked. "Did we fear that if we took a strong position on this vote that we would be asked to withdraw from the United Nations peaceforce? Were we afraid that somehow this would compromise neutrality on the peace commission? What was the reason that led to the abstention? In the past, the Canadian government has taken a position that we would not take a stand on who represented the Palestinians. That is far different from saying that the PLO is a legitimate representative of Palestinians."

He warned that the Middle East debate scheduled to start in the General Assembly shortly, would witness pressure exerted by the PLO and its allies to get the Assembly to commit itself on whether the PLO is the legitimate representative of the Palestinians.

"I would like some assurance that we do not consider them as such," Roberts said. "I suspect there will be some pressure on their part to have the Assembly endorse the proposition that all means are acceptable in the struggle for liberation. There is a real danger that the Assembly will try to unmake Resolution 242, which we support as a basis for our policy in the Middle East."

The external affairs minister, in his reply to the points raised by the member for St. Paul's, said nothing was implied by Canada's Assembly vote "except to record without ambiguity Canada's refusal to prejudge whether the PLO should be one of, or the only representative of the Palestinians."

He added, "we believe this is a matter to be dealt with by the parties themselves, but we have stated . . . that the Palestinian people should be involved in discussions of any peace settlement affecting the Middle East."

MacEachen told Roberts: "As I assured the Israeli ambassador yesterday, we have not changed our basic policy towards this question. Resolution 242 has been firmly supported by Canada since its adoption in 1967 and will continue to be firmly supported by Canada as an essential part of its policy."

The minister said that what Ambassador Rae's words were intended to convey, "however fallible they may have turned out to be," was that Canada was refusing to prejudge whether the PLO should be one of the representatives or whether it should be included at all.

"We totally attempted to avoid prejudging that question and we have never advocated the attendance of the PLO at any of these conferences," the minister said.

Rothschild said at odds with UJA

PARIS (JTA) -

Baron Edmond de Rothschild, a prominent member of the Jewish banking family and chairman of the board of directors of the Israel Corporation, has reportedly severed his ties with fund-raising on Israel's behalf. Rothschild, who was due to host a world gathering of UJA donors at his Geneva home next month, has written UJA director Yakov Gilad saying he can no longer sponsor the event.

The 250 major contributors, many from the U.S., were expected to gather at his Geneva residence, the Castle of Pregny, in the first week of November. Jewish Agency Chairman Pinchas Sapir, who arrived in Paris from London, told the Jewish Telegraphic Agency the event will take place in Geneva but "somewhere else." Sapir also said he hoped Rothschild's "coldness is only temporary."

Sources close to Rothschild told the JTA that he is apparently "upset" because of Israeli and Jewish worldwide support for Geneva banker Tibor Rosenbaum, whose financial empire is in jeopardy.

Sapir told the JTA he has not met with Rothschild during his current trip to Paris and knows of no plans for such a meeting. He said, "I would be glad to see him should he express the desire to do so." Sapir is due to address a dinner tendered in his honor by the local UJA. Baron de Rothschild will be absent, according to sources.

Late last week, the board of directors of the Israel Corporation decided to continue and even expand its activities in Israel. An official communique released after the meeting quoted the board's chairman, Baron de Rothschild as saying "the company is financially strong. We shall make up for the losses. There is an important job to be done and we plan to see that it is done."

The board's chairman was referring to the potential loss of $8.5 million of the corporation's money deposited with financial concerns directed by Geneva-based Jewish banker Tibor Rosenbaum. The communique made no specific reference to Rosenbaum, and circles close to the corporation told the JTA that the board has not discussed any plan to help Rosenbaum's bank, the International Credit Bank, or his other financial concerns.

These sources said that none of the participants even

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Bonds will honor Justice Abe Lieff

TORONTO -

Justice Abraham H. Lieff will be guest of honor at the annual 1974 Israel Bond Award Dinner being tendered by the lawyers' division of the Toronto Bond campaign. The event will take place Nov. 3 at Beth Tikvah Synagogue with Philip Givens as dinner chairman.

Shabtai Rosenne, Israel's ambassador to the United Nations in Geneva, now in New York attending the UN sessions there, is flying here to make a major address at the dinner honoring Justice Lieff. An outstanding authority on international law, Ambassador Rosenne is the top legal consultant for Israel's foreign ministry.

Justice Abraham H. Lieff

A much-respected member of the Toronto community since moving here in 1963 from Ottawa, Justice Lieff has rendered outstanding service to many and varied communal causes and organizations, particularly in the field of adult Jewish education, and in active leadership and support of the Israel Bond effort to provide vital economic loan funds for Israel.

"In recognition of his dedicated service to his profession and this cause, his selection as honoree for the 1974 Bond Award Dinner of the division was uniquely appropriate," declared Jack Israeli, general campaign chairman.

Members of the honorary committee include Bora Laskin, chief justice of Canada; Justice C.L. Dubin, Justice Allan Goodman and Justice Maver Lerner.

Heading the tribute committee comprising leading members of the legal profession in the lawyers' division are Phineas Schwartz and I.B. Gus Weinstein, Israel Bond co-chairmen.

Sylva will be spending 5 days visiting Canada

TORONTO -

Sylva Zalmanson, the only Jewish prisoner of conscience ever to be released before the end of her sentence, is scheduled to tour Canada, the United States and Mexico during the next six weeks. Her tour in this country is being arranged by the National Committee for Soviet Jewry.

Ms. Zalmanson will be arriving in Toronto on Thursday, Nov. 7 and will spend five days in Canada. She will meet both government officials and private groups to tell of her experiences and to plead for other prisoners of conscience.

Ms. Zalmanson will be visiting Toronto, Hamilton, Montreal and Ottawa. She will be greeted upon her arrival in Toronto by David I. Satok, chairman of the National Committee for Soviet Jewry, other representatives from the Jewish community and government officials.

(D. Groskind)

Ellie Tesher reports on Pg. 16 that an audience of 600 was stilled to a 90-minute silence by Rebbetzen Esther Jungreis. It was her first appearance in Toronto.

World News

The kibbutz Ma'abarth dairy was recently enlarged and technical improvements have been installed making it one of the most sophisticated of its kind. About 25 cows can be milked at the same time. CJN's Nechemia Meyers reports on the growing industrialization of kibbutzim and its side effects. (IPPA photo)

Kibbutzim undergoing change

By NECHEMIA MEYERS
Israel Correspondent

REHOVOT, Israel –

Geva, a flourishing kibbutz in the historic Valley of Jezre'el, has perhaps the world's only factory for the production of automation accessories located in a barn. The cows have been moved a few hundred yards away and the hay and manure replaced by ultra-modern machinery but the long rectangular building which houses the factory still looks like the barn it was built to be when the communal settlement was established over 50 years ago.

This enterprise, affiliated with the British firm of Maxam Ltd., represents a sharp and painful break in tradition for the old-timers at Geva. Its founding members, idealistic pioneers from urban middle-class families in Russia and Poland, long prided themselves on being farmers, pure and simple. Agriculture was more than just a way of making a living; having turned their backs on traditional Jewish occupations, they regarded it as the quintessence of a new and purer way of life.

However, conditions changed and so did the kibbutzniks. They found that agriculture, subject to the vagaries of nature and the market, could not support the settlement's growing population. Even more important, they discovered that many of their children -- while perfectly willing to live in an egalitarian society -- did not want to be farmers and threatened to leave the kibbutz unless alternative forms of employment became available.

After a careful study of possible industrial projects, the members of Geva decided a few years ago to set up a factory to produce cylinders and valves that work on compressed air and are used to automate industrial and agricultural equipment. The plant, which already has an annual production worth some $800,000, is staffed largely by younger kibbutzniks, including two university-trained engineers. There are, however, also a few oldtimers, men who can no longer stand the strain of work in the fields, but who can put in a few hours a day at the factory.

Other kibbutzim established industrial enterprises long before Geva. Indeed, 75% of Israel's 340 collective settlements are industrialized, and by the end of the '70s agriculture will have become a secondary occupation for almost all of them.

Since most settlements are relatively small -- with only a few hundred members -- the Association of Kibbutz Industries has established a special body to deal with common problems, such as negotiations, with foreign companies for the purchase of knowhow, overseas sales and market surveys.

Some kibbutzim even have their own computers, as at Afikim in the Jordan Valley. The machine primarily serves the needs of Afikim's large plywood factory, but is also used for, among other things, keeping a record of how many days leave settlers have coming to them and how they spend their pocket money. Every three months the members of the Socialistic kibbutz receive a "bank statement" prepared by the computer.

The percentage of electronics engineers and computer programers in the kibbutzim is still relatively small. But in view of the growing number of kibbutzniks receiving a technological education, the day of the science-based kibbutz is clearly drawing near.

* * * * *

This growing industrialization of Israel's kibbutzim has had at least one unfortunate side effect -- the once healthy middle-aged kibbutznik now seems to be just as prone to suffer from heart disease as his city cousin.

This is one of the tentative findings of a study carried out by Dr. Jan J. Kellerman, head of the Institute of Cardiac Evaluation and Rehabilitation at the Haim Sheba Medical Centre, near Tel Aviv.

His study of several thousand kibbutz males in the 30-59 age bracket grew out of an inquiry from a single kibbutz, which turned to the institute for help when it discovered that an unusually large percentage of its members were having heart attacks. Dr. Kellerman found that 10% of the middle-aged men in that settlement had suffered from, or had incipient signs of, heart disease -- putting them on a par with urban males of the same age group holding high-pressure managerial positions. Was this kibbutz different, or were all kibbutzniks prime candidates for coronaries? This is what Dr. Kellerman and his colleagues attempted to determine.

It developed that members of some collective settlements have an even higher percentage of heart attacks than the Israeli urban norm, while others have less than 1/2 the usual percentage. What is the difference between these kibbutzim? The settlements with low heart attack rates are still mainly engaged in farming, which demands considerable physical activity, while the settlements with an abnormally high rate of coronaries are heavily industrialized, with many members leading a sedentary life.

These findings, it should be noted, have not slowed the growing industrialization of Israeli kibbutzim

Sale of Nazi war relics booms in West Germany

BONN (JTA) –

Exhibitions of Nazi art, auctions and sales of Nazi war relics are booming in West Germany. Some of this is rationalized as coming to grips with the past. But much of it is evidently catering to a growing market of morbid curio-hunters.

An exhibition of Nazi paintings, sculptures and architectural designs opened Oct. 15 in Frankfurt amidst a wave of public protest. The display, which will continue until December has been organized by the Frankfurt Art Society and a group from the local university. The organizers contended that the exhibition is "an attempt to interpret the Nazi era and to help people come to terms with the past." An organization in Wiesbaden, dedicated to preventing the dissemination of Nazi culture declared that the exhibition "merely glorifies the Nazi legacy."

A week ago, Herman Otto Winiarski conducted his ninth sale of curios in the Bavarian village of Toerwang and said he plans to make his auctions a regular event. Winiarski, who resides in Toerwang, reported that bidders came from many countries, including the United States, France and Britain.

In what he described as lively bidding, caps bearing the SS insignia went for as much as $150. Ceremonial SS daggers bearing swastikas sold for as much as $230. A copy of Leon Trotsky's autobiography, which Hitler had annotated critically, went for $750.

U.S. Supreme Court okays ritual slaughter

NEW YORK (JTA) –

In a dramatic development the U.S. Supreme Court has upheld the right of Jews to slaughter animals according to Jewish ritual law. The high court affirmed without opinion the decision of a three-judge federal district court which had declared that Jewish ritual slaughter employing the hoisting and shackling method for positioning an animal prior to the "throat cut" was a "humane" process and that the provision of the Federal Humane Slaughter Law permitting such procedure was constitutional.

The complaint in the suit, which was brought by three organizations and nine individuals claiming to be concerned with "humane" treatment of animals, attacked a 1958 federal law prohibiting government purchase of meat that was slaughtered "inhumanely".

Vastly increased immigration expected

Sapir says he's confident Israel can handle olim

LONDON (JCNS) –

On his first visit to London since he exchanged the finance ministry for the chairmanship of the Jewish Agency, Pinhas Sapir sounded a confident note that Israel would be able to cope with the vastly increased rate of Jewish immigration which he estimated at 60,000 per annum, most of them from the Soviet Union.

At a press conference, Sapir stated that he did not expect that all the 60,000 Jews who were to be allowed to leave the Soviet Union (as a result of its agreement with the United States) would in fact go to Israel. Nor would Israel or the Agency wish to reduce the numbers of would-be immigrants from other countries of oppression or, indeed, from the West. He believed that the total aliya next year would amount to some 60,000 which, he added, "I have no doubt Israel and the Jewish Agency could cope with."

Sapir's only note of caution was that the Jewish people outside Israel should not slacken in its fund raising efforts on which the Agency budget depended. The current 1974-75 budget amounts to $725 million, and out of that sum the Agency had to provide also a wide range of assistance to over 1/2 million Israelis -- both newly and recently arrived immigrants. The three main problems in absorbing newcomers were housing, provision of jobs and social integration in the Israeli community. Another one was overcoming and eliminating bureaucratic red tape.

Asked whether as Israel's former finance minister he felt no responsibility for the collapse of the Israel-British Bank and for the troubles of the Israel Corporation, Sapir replied that he had no control over either. He also pointed out that no monies collected abroad, including donations to the Joint Israel Appeal in Britain had been affected by the crisis in the IBB or Israel Corporation, as they had been directly channelled to the Jewish Agency for disbursement to cover the costs of immigration and absorption.

In addition to his meetings in London with the top leadership of the JIA and with its principal contributors, Sapir (wearing his other hat as chairman of the executive of the World Zionist Organization) also met a number of Zionist leaders and officials with whom he mainly discussed problems of stimulating aliyah and Jewish education.

Britons paying pledges

LONDON (JCNS) –

Not less than 62,000 of the 64,000 contributors to the British Joint Israel Appeal campaign after the Yom Kippur War have fully paid up their pledges, Michael Sacher, the chairman of the JIA told the Board of Deputies meeting at Woburn House, London.

Disclosing that 2/3 of all the JIA's outstanding pledges, including those made before the Yom Kippur War, had been settled, Sacher said that Anglo-Jewry had responded to Israel's needs far better than Jewish communities in any other country.

It was the first time that the board had been addressed by a leader of the Israel campaign for many years.

Referring to the introductory remarks of the Board's president, Lord Fisher, that "misunderstandings" between the JIA and the Board had been ironed out, Sacher said that apart from the "occasional hiccups" -- the two organizations had been successfully co-operating during the last few years. The JIA's only task was to help the integration of new immigrants in Israel and it had no intention to take over any of the Board of Deputies' functions, Sacher declared.

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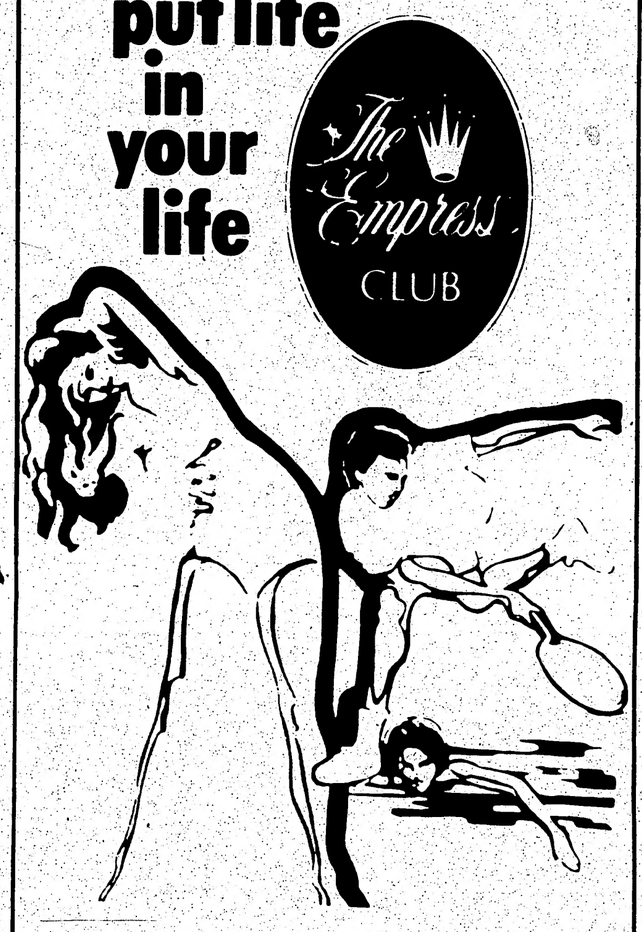

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Moderator Phil Kurtz (centre), vice-president of the Association for the Advancement of Jewish Education, invites questions from the floor at a parents' meeting on the current issues of Jewish education in Montreal. Bernard Shoub (left), AAJE president, and Marden Paru, AJCS education director, were speakers.

'Thoroughly democratic' agency set up to deal with education

By JANICE ARNOLD

MONTREAL -

The creation of a new Central Agency for Jewish Education, composed of representatives drawn from a broad segment of the Montreal Jewish community, is only weeks away from final approval.

"This is a community-wide effort to make a community-wide structure," said Marden Paru, director of education and culture at Allied Jewish Community Services, speaking at an Association for the Advancement of Jewish Education meeting in Herzliah Auditorium recently.

"We have made the first progress in ultimately getting at major problems," he said.

The structure of the new "thoroughly democratic" Central Agency is the result of the "arduous and delicate process" of four months discussion by a committee.

With Paru as acting secretary, the committee is made up of representatives from AJCS, Canadian Jewish Congress, Canadian Zionist Federation, Association for the Advancement of Jewish Education, the Orthodox and francophone schools, Jewish People's Schools and United Talmud Torahs, and one representative from the smaller day schools.

"The number one function of the agency is the planning and allocation of money . . . the rest are minor functions," said Paru, "it will be the co-ordingting body for all recognizable organizations in the community.

"We have intentionally played down this level as a major thrust for the development of Jewish education in this year's campaign," said Paru, "if we were to indicate the creation of a central body, people would be slack in contributing to individual school campaigns."

Other functions of the agency will include teacher training, establishment of education resources and a central registry for teachers, scholarships, assistance to children financially unable to attend Jewish schools, physical planning, curriculum, and negotiating with the government on behalf of member schools.

The committee has said that it will require several years to implement all functions but work must start as soon as possible.

According to the final draft prepared by the committee, the Central Agency will have a 61-member board of directors and an executive of 13 members drawn from the board.

Broken down, the board will be composed of 19 representatives from Jewish day schools (number of representatives from each school is proportionate to the student population), one day school principal elected by all day school principals, one day school administrator elected by all day school administrators, two day school teachers elected by all day school teachers, and one parent of a day school student elected by the AAJE.

Supplementary schools will be represented by three members -- one principal, one teacher, and one parent elected in the same manner as those from day schools.

Two persons, at least one of whom is a faculty member of a university or CEGEP Jewish Studies or Teacher Training Program or Rabbinical College, will represent Jewish post-secondary school interests.

Non-profit Jewish camps, pre-schools, adult programs, and Hillel will be allowed one representative each elected by and from within themselves.

Four rabbis, two of whom are from the Board of Jewish Ministers and Synagogue Council will sit on the Board.

The CJC, CZF, and AJCS will elect two members each from within their ranks.

Eight "regional" representatives are to be elected annually on Jewish Education Election Day. The eight are divided into one representative each for Laval, St. Laurent-Town of Mount Royal, Outremont-Park Avenue, Dollard des Ormeaux, two from "west of Decarie" and two from "east of Decarie."

This subtotal of 53 members of the board will elect the remaining eight members from "people who represent other interests, especially those who demonstrate leadership in the Jewish community." Paru hopes that some of these people will have the "clout" to attract funds.

The executive will consist of a president elected by the whole board who may not be a member of any constituency organization simultaneously, five day school representatives, elected by the Association of Jewish Day Schools, one representative of supplementary schools, one representative each from CJC, CZF, AJCS, two regional representatives, and one representative from the balance of the board of directors.

The new Central Agency has pledged to "respect the distinctive character and philosophy of the individual member groups."

"The biggest hang-up was that people came to the meetings with strong loyalties to their constituency organizations . . . you can't wear two kipahs at one time," said Paru.

Paru believes that the Jewish community in Montreal is "overly organized" and mergers of some organizations in future years may have to be considered but only "as a last resort."

Want to know something about the Jewish Community?

Ask Jewish Information Service

789-7279

Community Council sees 300 Winnipeggers attend inaugural annual meeting

WINNIPEG -

Some 300 Winnipeggers attended the inaugural annual meeting of the Winnipeg Jewish Community Council last month at the Shaarey Zedek Synagogue.

The meeting, convened for the purpose of ratification of Bylaw #1, governing operation of the affairs of the council, and the election of delegates-at-large to the Delegate Assembly, was open to all members of the Jewish community 18 years or more who have contributed to the Combined Jewish Appeal during 1974.

Following the report of constitution chairman Justice Roy J. Matas and the subsequent ratification of Bylaw #1, an amendment proposed from the floor, and passed by the meeting, authorized the election of the total slate of 88 delegates-at-large consisting of those presented by the nominating committee plus the seven additional nominations submitted by petition, as provided by the law reported **The Jewish Post**.

The 88 delegates-at-large, added to the 83 organization delegates, plus the eight senior congregational rabbis, constitute the Delegate Assembly of the Winnipeg Jewish Community Council, that is a total number of 179. When this body meets on Nov. 21 one of its primary functions will be to elect the new board of directors of the Winnipeg Jewish Community Council for the coming year.

The president's report summarized major activities of the Community Council since its inception in January of 1973 when he took office.

Featured speaker was newly elected national president of Canadian Jewish Congress, Sydney M. Harris, who was introduced by immediate past president Sol Kanee. Harris commended the Jewish community of Winnipeg for having carried through the historic amalgamation of the Jewish Welfare Fund with the Western Region of Congress to establish the Winnipeg Community Council.

He predicted this could serve as a signpost for the large eastern centres and indicated that a similar restructuring of Jewish communities would be beneficial in other parts of the country. Harris added that it would not be the first time that the Western Region of Canada had set an example worth following.

Morley M. Globerman, vice-president of the Winnipeg Jewish Community Council and western regional chairman of Congress, introduced Mrs. Ruth Gale and Manley Goldberg as 1974 recipients of the Max Nathanson Young Leadership and the Harry Silverberg Leadership Development awards.

Use urgent measures, Bonds leader cables

TORONTO--

On receipt of a cable from campaign chairman Jack Israeli now in Israel, emergency plans have been put into operation by Israel Bond leaders in Toronto to contact each and every Bond purchaser in 1973 who has not yet re-enrolled in 1974.

The cable from Jack Israeli stated: "Grave financial crisis has compelled government to ask Israeli Bond organization to take urgent measures to send cash. Situation now more grave financially than a year ago."

Phase One of the intensive new activities now operational concentrate on telethons held each evening of the week and all-day Sunday, manmanned by volunteers under the direction of a nightly telethon captain. Their task is to systematically contact each individual and family who rallied to Israel's aid during the Yom Kippur War crisis last year, and who have not yet responded to Israel's immediate fiscal crisis with urgently needed loan dollars through State of Israel Bonds.

Dr. Norman W. Shaul, telethon captain for Monday teams said: "We've got to get across to the members of our community, how critical the financial situation really is for Israel at this time, when the government is faced with unprecedented financial and economic problems, the highest defence budget in their history, and a rate of inflation far higher than in the U.S. and Canada."

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Tadiran - Israel's largest electronics firm in Tel Aviv is looking for an experienced reliability engineer in electronics.

Israel Aircraft Industries - seeking senior systems analysts with industrial experience for work in Production Planning and control, Production Engineering, Inventory Control, and Financial Systems.

Laniado Hospital - Kiryat Tzanz - a new orthodox religious facility is looking for **doctors** in Gynecology, surgery, and internal medicine. The hospital is also interested in Nurses.

Nurses and Physiotherapists - from information received by the Israel Aliyah Center, there lack of professionals in these two fields has been intensifying. There is a continual need for nurses in almost every area in the country.

Israel Classical Ballet - This relatively new group has just completed a very successful season performing to packed houses. Part of its success can be attributed to the new olim from the United States and Canada who joined only a few months ago. Now a new effort will be made for finding new dancers for the next season.

Basketball - Israeli teams have begun to recognize that a major source of talent in this field in Israel can come from the United States and Canada. Over the past summer three of the national teams, Hapoel, Maccabi, and Betar recruited approximately a dozen new players for the coming season.

Kitan Dimona - looking for plant managers for newly purchased facilities.

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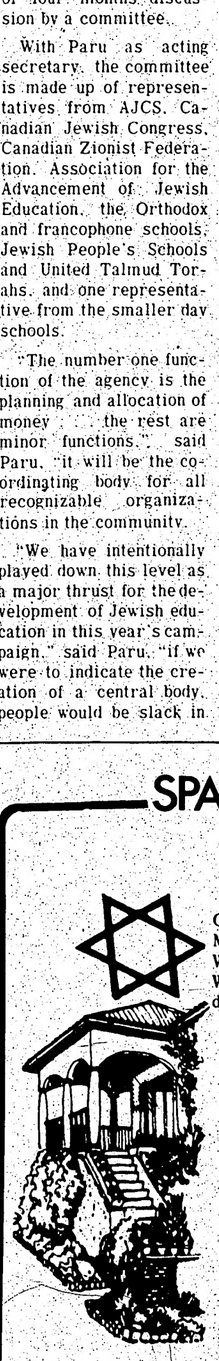

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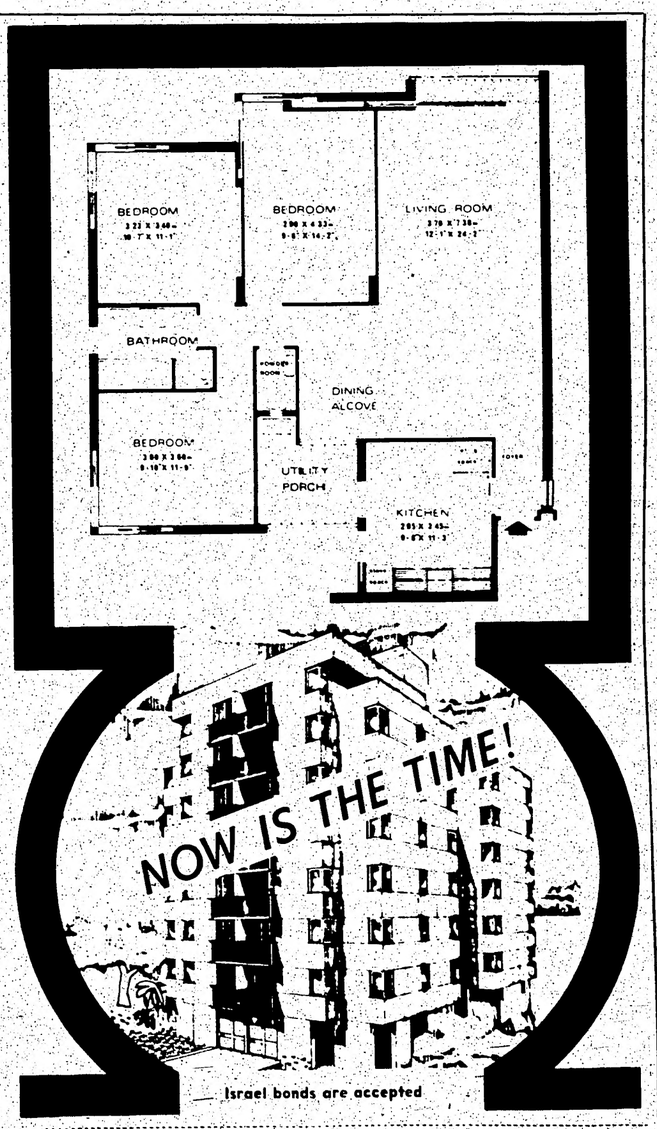

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Will challenge of expected immigration end discrimination against Reform?

"The greatest challenge of our time" is the way Prime Minister Yitzhak Rabin described the prospect of massive Jewish immigration from the Soviet Union likely to develop from an agreement between the United States and Russia. Mr. Rabin says the expected flow of about 60,000 Soviet Jews would decide the future of Jews in the USSR and might serve as a source of strength for Judaism the world over.

Some plain speaking on the same subject came from Pinchas Sapir, chairman of the Jewish Agency and World Zionist Organization executive. He said Israel is in desperate need of money to absorb the expected influx of immigrants, pay for stepped-up national security commitments and take care of the massive debts incurred in the Yom Kippur War. Mr. Sapir, formerly Israel's redoubtable finance minister, has never been anything but a realist when it comes to assessing Israel's economic position. He wants a large increase in the country's population of approximately three million so as to add strength to its military power and boost industrial productivity.

The challenge of absorbing an unprecedented number of newcomers is one that will tax the competence of the Rabin government and impose added burdens on Diaspora Jewry in the fund-raising field. There is no doubt that the world Jewish community will intensify efforts to provide a substantial portion of the enormous sums required for the care and adjustment of the expected flood of immigrants. Canadian Jewry has never relaxed its efforts on behalf of its spiritual homeland.

One of the striking and encouraging features of North American efforts on behalf of Israel has been the closing of ranks by the Conservative, Orthodox and Reform branches. While they differ in religious practices and interpretations, they are united in their determination to support Israel.

This unanimity of view with respect to Israel is admirable, and we regret that in Israel itself there is discrimination against the Reform branch of Judaism. The re-entry of the National Religious Party into the government of Israel once more raises the question of the inferior status of Reform Judaism, a status imposed by the Orthodox "establishment".

Mr. Rabin who took a leading role in negotiating the return of the National Religious Party -- it is to have the same ministries it held before, including, of course, religious affairs -- is reticent about the Reform Judaism issue and the resumption of the controversial Who is a Jew? dialogue. The prime minister is quoted as saying he has "had enough of it," and this is quite understandable. But the problem won't disappear as long as one branch of Judaism finds itself shackled. Israel has enough problems to contend with without adding religious warfare.

The return of the NRP to the seat of government bolsters the shaky Rabin coalition. It remains to be seen whether the second class status of Reform rabbis -- a phrase employed by the president of the Union of American Hebrew Congregations, Rabbi Alexander Schindler -- is to be continued or abolished.

Stephen S. Carve (left), president of Time (Canada), receives B'nai B'rith's first Canadian Family of Man citation from R. Lou Ronson, national chairman of BB's League for Human Rights. The ceremony took place in Montreal. (CJN photo by Howard Kay)

ask the rabbi

Havdala symbols have since origin gained profound spiritual meaning

1. Can you explain the symbols of Havdala and say where and when the custom originated (including the extending of the hands to the candlelight).

The Mishna (Berakhot 8: 5-6), dating not later than the end of the second century but referring to practices much earlier, mentions the Havdala prayer itself, the light and the spices. The exact development is, however, somewhat obscure. For instance, from one source it would seem that originally the Havdala was simply the prayer in the amidah and the spices and light the usual practice in affluent homes after a meal in ancient times. It has also been suggested that the extending of the hands towards the flame was originally a magical practice.

Be that as it may, the symbols eventually acquired a profound spiritual meaning. Here is the "official" explanation. The Havdala prayer itself is, of course, for the purpose of marking off the Sabbath from the weekdays, the word Havdala means "separation" or "distinguishing".

The spices are for the purpose of restoring the sad soul, aggrieved because the additional soul (nehshamah yeterah) present on the Sabbath has now departed. Since it is forbidden to light a fire on the Sabbath, when the Sabbath has departed we give thanks to God for the blessing of light, hence the benediction over the light. One can only thank God for light, according to the Talmud, when one has made use of it so the hands are extended and "use" is made of the light to distinguish between the fingernails and the skin and the light and the shadow.

Finally, the hands, nose, mouth, ear and eye are all brought into play at the beginning of the week to demonstrate our willingness to use all our senses in the coming week to the service of God.

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Leaders of Italian communities fight to maintain proud heritage

ROME, Italy (JCNS)--

While conscious of a proud heritage stretching back to Roman times, Jewish leaders in Italy are greatly concerned for the survival of its 22 Jewish communities, totalling between 30,000 and 35,000 people.

The communities are seen by their leaders as threatened by three main dangers: assimilation, a resurgence of Nazi and fascist elements with their emphasis on anti-Semitism, and a deterioration in Italian Jewry's artistic and cultural inheritance. Aware of the challenge, the Jewish leaders have approved a number of measures to stem the process of erosion as far as possible.

The assimilation issue was recently highlighted by the "regular religious conduct" clause of the statutes of the Union of Italian Jewish Communites, a requirement which lay members seeking election to a community council or the union's governing body must fulfil.

The Italian rabbinate long ago discarded strict observance of the mitzvot as the pre-condition for "regular religious conduct" because otherwise, scarcely one Italian Jew would be eligible for election.

Accordingly, the sole condition imposed to render candidates eligible for election was that they should not have contracted a mixed marriage.

However, some delegates at the quadrennial congress of the Italian Jewish communities in June suggested dropping even this clause. This, they claimed, was necessary so as not to deprive Italian Jewish communal life, which was greatly understaffed, of efficient leaders simply because they were married to non-Jews.

Dr. Elio Toaff, chief rabbi of Rome, expressed the total opposition of the Rabbinical Council to this recommendation and it was voted out by an overwhelming majority.

"Mixed marriages undermine the Jewish family, which rarely escapes assimilation, even when the children are brought up as Jews," Dr. Toaff told the congress, which opened on Capitoline Hill in Rome.

"For the Jewish community, a mixed marriage cannot be a private issue or a fact of personal conscience," he said.

In the fact of neo-fascist terrorism and anti-Semitic incidents during the past four years, Italian Jewish leaders realize the need to co-operate with all democratic forces in a united effort to curb these activities, which threaten national and international stability.

At the same time, Jewish leaders have warned the communities to increase their vigilance.

Jewish leaders are also alarmed at the reported decay of the cultural and artistic heritage of the communities and have expressed their readiness to send to Israel heirlooms, property and records of defunct or nearly defunct congregations as the best means of preservation.

The question of the Jewish catacombs in Rome is also under consideration. The 1929 Concordat between the Vatican and the Italian state provided for papal jurisdiction over both the Christian and Jewish catacombs.

Justice Sergio Piperno, the president of the Union of Italian Jewish communities, suggests that all the catacombs should revert to the state in any revision of the Concordat which is expected to be discussed soon.

Because this is the year of the quadrennial congress, it is natural that members should review the functioning of the Union of Italian Jewish Communities and its constituent parts.

The union was established by law in 1930 soon after Mussolini signed the Concordat with the Vatican granting privileges to the Roman Catholic Church.

Since the end of World War II there has been some opposition within the Jewish community to the maintenance of this law, which inevitably reflects the times when it was promulgated.

Objections have been raised that it provides for secular intervention in support of the structure of a religious minority group.

Until now, however, the view that the law should be maintained has prevailed stemming from awareness that the survival of Jewish institution in the country largely depends on it.

The law stipulates that all Jews must be registered members of their community if they wish to participate in communal services, including religious observances, free education in Jewish schools and the provision of kosher food.

Communal services and institutions are paid for by compulsory taxation based on the statistics of the Inland Revenue for each registered member of the Jewish community. The money provided by the Jewish taxpayer, together with the incomes from property, bequests and legacies, is spent on the upkeep of synagogues, kindergartens, elementary and secondary schools, hospitals and homes for the aged.

In spite of the anti-Semitic threats of neo-fascist elements, Italian Jews are gratified not only that the defence and interior ministers addressed the quadrennial congress, but that leaders of all the political parties, except the neo-fascists, sent messages of congratulation.

They included one from Enrico Berlinguer, secretary-general of the Italian Communist Party.

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Timely book replies to propaganda as next stage of negotiations nears

The Middle East will never be far off centre stage in the drama of world events in the forseeable future, and the audience of North American public opinion will be eagerly sought by a well oiled and heavily financed Arab propaganda campaign. The closer we get to the next stage of Israel-Arab negotiations, the more intense will be the barrage of words emanating from Russian and Arab governments and representatives.

The American Zionist Federation has performed a useful service in publishing Prof. Seymour Liebman's timely and informative manual **The Middle East: A Return to Facts** as a readily available source both for telling the story of Israel's stance and of response to the basic and complex problems and questions which are constantly raised. The text is succinct and straightforward. It deals with such subjects as Jerusalem, the UN, refugees, terrorists and oil, while answering the questions "Who owns the land; Who are the Arabs, and Who are the Palestinians."

Since Jerusalem will be one of the major topics on the agenda of forthcoming conferences, it is important to have before us, for example, the statistics of the Holy City's population which Liebman rescues from obscurity. He cites the Encyclopedia Brittanica as his source for following figures: In 1905 there were 40,000 Jews, 7,000 Moslems and 13,000 Christians in Jerusalem. An Arab city indeed!

Seymour B. Liebman is a member of the National Boards of the American Professors for Peace in the Middle East and the American Zionist Federation, and is chairman of the Committee on the Middle East of the Miami Jewish Federation. The text and appendices of his little volume resulted from his own 25 year experience of addressing, as a Zionist, Jewish and Christian audiences and the questions he was called upon to answer. This book is helpful even to the knowledgeable reader.

—Rabbi Israel Miller, president of the American Zionist Federation.

Agreement between Israel, EEC will aid much-needed export of goods

With foreign trade playing an increasingly important role in the Israel economy, the country's businessmen are constantly searching for additional markets abroad. Unable to get along without voluminous imports of both raw materials and finished goods, Israel must export to live.

In their effort to find foreign markets willing and able to absorb a growing share of this country's expanding production, Israel farmers and manufacturers have many important achievements to their credit. Jaffa oranges, polished gem diamonds -- to mention only two examples -- and many other products have won this country an enviable reputation abroad.

However, product quality is not the only consideration. No matter how good an item, no matter how economical its price at the source, in foreign markets its competitiveness will be largely determined by the duties imposed upon it. Even the best merchandise will be difficult to sell if it suffers from discriminatory tariffs.

Negotiations now in progress with the European Economic Community are expected to go a long way towards eliminating such disadvantages for Israel products in Western Europe. After talks that continued, off and on, for a very long time, agreement now is in sight. Unofficial information indicates that Israel will be able to sell industrial products without any duties in the nine member states of the Common Market, while farm produce will enjoy customs reductions of 40 to 80%.

In return, Israel will undertake to open its doors to imports from Europe. Duties here will be reduced more gradually, but by the end of this decade local producers will have to hold their own in their home market against competitive imports.

Israeli sources have meanwhile announced that Minister of Finance Rabinowitz will visit Washington later this month. At that time, observers hope, progress will be made on several issues. One of these may be a double taxation agreement, as well as other measures designed to encourage American investments in Israel; there also has been talk on steps that will allow Israel to expand exports to the U.S.

The expansion of Israel sales to these two important markets -- the U.S. and Western Europe -- can make a major contribution to Israel's economic progress. Such arrangements, however, are important not only for Israel; exporters in the EEC, as well as America, have learned that this is a significant market for their products, as well. Such mutual interests can be the soundest foundation for friendly relations. **–Israel Investor's Report.**

'Champion of little man,' Harry Truman, stood firmly behind the creation of Israel

Landmark Events In Our History

By ROCHELLE CARR

The letter dated Oct. 26, 1946, lay on Ibn Saud's desk. It made the American position patently clear to the Saudi Arabian leader. The United States intended to play a definite role in the future of Palestine including the fate of the Jews. The letter was signed, Harry S Truman.

The American president, who would soon be known as the "champion of the little man," was deeply moved by the plight of Europe's displaced persons.

A year before, a scheduled supper meeting with Earl Harrison, his personal emissary to Europe's displaced persons' camps, had extended well into the evening. Harrison reported to his president the suffering, as well as the courage, he had witnessed.

He also gave the president a copy of **Resurrection**, the displaced persons' newspaper. The editorial read: "...We will rebuild our lives and the world anew. We come in an Ark that has floated to the top of Mount Ararat on a flood of blood."

Harrison reaffirmed what others had told Truman. There was Colonial Jacob Avery, the power behind Chicago's Cook County Democrats, who graphically portrayed the suffering of Europe's Jews. There was Eleanor Roosevelt, who visited Germany in 1946. It was after she talked to a sobbing, old Jewish woman that she saw "for the first time what that small land meant to so many, many people."

And then there was Eddie Jacobson, Truman's former World War I buddy and later, haberdashery partner. Active, pro-Zionist Jacobson maintained a lifelong friendship with Truman, even when the latter was in the White House and the former ran an unobtrusive store in Kansas City.

But there were others like British Foreign Affairs Minister Ernest Bevin, who accused Truman of trying to win the American Jewish vote. There were the congressmen and corporation magnates who looked with a hungry eye to Arab oil. And there were the statesmen and diplomats who counted heads at the United Nations and saw more Moslem than Jewish.

Undaunted, Truman would stand firm behind partition of Palestine and creation of a Jewish state.

In his memoirs he was to write that he felt it was possible to look out for the American long-range interests while still "helping these unfortunate victims of persecution to find a home."

And with the help of Harry giving 'em hell, expecially to the objecting "striped-pants boys" in the State Department, they would find a home.

On May 14, 1948, at 6:11 p.m., Washington time, Truman announced American recognition of the state of Israel, just 10 minutes after the nascent state declared its independence.

Israeli-Romanian connection still solid despite differences

By SHELDON KIRSHNER

The Israeli-Romanian connection, which became the talk of Communist Eastern Europe after the Six Day War, was recently thrown into a state of slight disarray as a result of three several well-publicized incidents in Syria, Israel and at the United Nations.

Although Israel is plainly upset by current Romanian policy statements on the Middle East, Jerusalem can at least take solace from the fact that, political divergencies notwithstanding, Romania still retains its unique position as the only Warsaw Pact nation having diplomatic relations with the Jewish state.

Last month, in the first controversial verbal volley, the Romanians raised the ire of the Israelis when President Nicolae Ceausecu visited Syria. In a joint declaration, Ceausecu and President Assad called for a total Israeli withdrawal from the occupied Arab lands, supported the rights of the Palestinians, and condemned Israeli bombing of refugee camps, without reference to guerrilla raids against Israeli settlements.

In a second development, the Romanian foreign minister, Giorgio Macovescu, who paid a four-day official visit to Israel in September, refused to issue a communique at the conclusion of his journey. Disappointed Israeli officials, who had hoped that there would be a joint communique -- as was the case when Abba Eban and Golda Meir visited Bucharest -- realized, however, that widespread differences in outlook made that impossible this time.

In yet another diplomatic episode, Romania joined 105 members of the United Nations in supporting a request that the "Question of Palestine" be listed on the agenda of the 29th General Assembly as a separate item and that the PLO be allowed to address the UN as the official representative of the Palestinian people.

To some Israelis, recent Romanian diplomatic moves came as a surprise, but to others, Bucharest's foreign policy has followed a steady and consistent course in the last 10 years. Since the rupture of relations between Israel and the eastern-bloc countries, Romania has consistently campaigned for a political settlement of the Arab-Israeli dispute. Bucharest has called for the implementation of the Nov. 1967 UN Security Council resolution, which demands an Israeli withdrawal from occupied Arab territories, and advocates the territorial integrity and independence of all states in the Middle East. Significantly, Romania has stressed the need to solve the Palestinian refugee problem, which lies at the heart of the acrimonious embroglio.

Romania's attitude toward Israel itself, which some Communist diehards term treasonous, is a function of its foreign policy. The Romanians reaffirm unequivocally the right of every party to work out its own political line in internal-- and foreign affairs.

Unlike Moscow, Romania has so far declined to brand Israel as an aggressor, and this position has permitted Jerusalem and Bucharest to maintain normal relations in the realm of commerce, tourism, air and sea links and cultural exchanges.

So, in spite of the acute political differences wracking Israeli-Romanian relations, bilateral ties remain on a solid footing. The nature of the Israeli-Romanian connection was probably best summed up by Golda Meir following her trip to Bucharest in 1972. "Romanian-Israeli ties," she said, "(are) carried out normally, on the basis of mutual respect and advantage..."

Members of the

Sett

By A.J. ARNOLD

Moses Hart, his brother Ezek also tried to wi seat in the Lower nada Assembly m than once, but he never elected. E kiel changed from ing a supporter British Governor James Craig (18 09) to a position special sympathy the Lower Canad "patriotes" led b 38. Benjamin Ha

'Mitz in A

sparks from the torah

By RABBI MEIR

Parshat Vayairo V'harbo arbeh et shomayim A seed as the stars

Love is a funn you give away, t Especially when his nose to see attention

Once the saintl ditchev, dressed clothing, visited knew him. He w community and as over night. The looked the visitor him curtly, "why we have a shamm bed . . .

Meanwhile, one ognized the Rabb around that the w visiting their tow way into the shan the head of the c too. When he saw was that he ha

Members of the General Wingate Branch of the Royal Canadian Legion pose for a 40th anniversary photo taken in front of Toronto's Beth Sholom Synagogue. In the front row is Rabbi David Monson, chaplain of the chapter. Some of the members served in the First World War.

What Really Happened

Settler failed politics, conquered business

By A.J. ARNOLD

A. J. Arnold

Moses Hart, like his brother Ezekiel, also tried to win a seat in the Lower Canada Assembly more than once, but he was never elected. Ezekiel changed from being a supporter of British Governor Sir James Craig (1807-09) to a position of special sympathy for the Lower Canada reform movement and "patriotes" led by Papineau during 1834-38. Benjamin Hart, after he became a justice of the peace, went to the other extreme of arresting "patriotes" in the streets of Montreal during the rebellion years of 1837-38.

In the 1790's Moses Hart was doing business with some United Empire Loyalists in the William Henry district (Sorel). Moses led a group from this area who petitioned the governor general, Lord Dorchester, for a crown land grant. When this was rejected on the ground that the land requested was being held for immigrants from Europe, Moses felt he might win considerable support if he stood for election to the Assembly.

Moses consulted his father on his political ambitions and was advised by Aaron: "...you will be opposed as a Jew. You may go to law, but be assured you never will get a jury in your favor, nor a party in the House for you..."

This is one of the few published references to Moses Hart's political ambitions and the inference was left that he took his father's advice not to run. But in fact, Moses did offer himself as a candidate in the election of June, 1796. In a special appeal "to the worthy Free Electors of the Borough of William Henry," circulated in English and French, he declared: "Encoured by the flattering sanction of several of my fellow Burgers, permit me to do myself the pleasure of stepping forward, and soliciting the favor of your patronage, and suffrages, in my behalf, at the approaching election for a member, to represent you in the provincial House of Assembly."

Moses Hart's opponent in this election was Jonathon Sewell the attorney general, who later became chief justice of Lower Canada. Obviously, the United Empire Loyalists would give preference to a distinguished British representative, even if some of them were friends and associates of Moses Hart.

More than a decade later, Moses made a second try for an Assembly seat. This time he ran in Three Rivers, in the election of October 1809, following the second expulsion of his brother Ezekiel from the Legislature. Most writers report that Ezekiel stood as a candidate for a third time, however, it appears the replacement of one Hart brother by another caused some confusion.

One newspaper of the day reported Ezekiel Hart as a defeated candidate in that election but published a correction in the next issue that Ezekiel was not a candidate. Another newspaper, reporting the actual results in Three Rivers stated: "At this election, Mr. Moses Hart was also a candidate." With two members to be elected, the winners were Mathew Bell, with 80 votes and Joseph Badeau, 79. Moses Hart received only 32 votes.

On several occasions between 1825 and 1843 Moses sought appointment to the Upper House or Legislative Council through letters and petitions to the governor-general of the day. He made one more attempt to win election to public office in 1844, when he became a candidate in Nicolet for a seat in the United Parliament, established when Upper and Lower Canada were joined together in one province in 1840.

While Moses Hart failed in all his attempts to gain political office, he was very successful in business and even founded his own bank. He was also the first Canadian Jew to publish a book (at his own expense). The subject was **Modern Religion**. He made frequent statements on controversial issues including the social and political problems which led to the 1837 Rebellion.

Benjamin Hart who was more concerned with Jewish religious observances that any of his brothers, was living in Montreal by 1820. In November, 1829 he wrote to Moses in Three Rivers, criticizing him for having placed in the family burial ground "the remains of one of your illegitimate children."

"You must be aware," Benjamin wrote, that this "defiles the ground forever and no Jew can hereafter be placed there, or any Kadish said within its walls--that no bastard can be placed in a Jew burial ground much less one uncircumcised."

He charged Moses with having "no respect for the remains of your parents," protested his dishonorable conduct" and demanded that he remove the body. "In doing this," Benjamin added, "I am doing the duty of a son and a member of the tribe of Israel." **Next: Benjamin Hart as Synagogue leader and magistrate**

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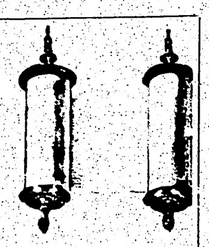
'Mitzvahs we do today worth much more in Almighty's eyes than those of past'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Vayairo

V'harbo arbeh et zar'acha k'cochvai ha-shomayim . . . And I will multiply your seed as the stars of the heavens . . .

Love is a funny thing -- the more of it you give away, the more you have . . . Especially when a Jew doesn't look down his nose to see who is "worthy" of his attention . . .

Once the saintly Levi Yitzchak of Berditchev, dressed in simple wayfarers' clothing, visited a town where no one knew him. He went to the head of the community and asked for a place to stay over night. The wealthy **rosh hakahal** looked the visitor up and down and told him curtly, "why bother me? That's what we have a **shammas** for. He'll find you a bed . . ."

Meanwhile, one of the townspeople recognized the Rabbi and quickly word got around that the world-famous **tzadik** was visiting their town. A crowd forced their way into the **shammus'** home, and soon, the head of the community came running too. When he saw who the **orach** -- guest -- was that he had cavalierly sent away, he ran over to the Rabbi to apologize . . . "Rabbi forgive me and come to my home. Every holy man who passes through stays by me . . ."

Rabbi Levi Yitzchok answered him . . . "You know, we say that Abraham was a great **machnis orach**, welcomer of guests. Why? Because when three angels appeared at his tent, he gave them plenty to eat and drink. But it's strange -- right after the angels left Abraham, they went to Lot and he was equally as hospitable . . . he even made a special **kiddush** for them . . . But no one makes a big deal about Lot. Do you know why? Because when the angels came to Lot, they looked like angels . . . because they knew otherwise Lot would have sent them to the shammas because they weren't holy enough. But to Abraham they appeared just like plain idol-worshipping Arabs with dirty feet . . . but he still left the Almighty whom he was speaking with in order to welcome them . . ." The Rabbi laughed: "Next time, don't just take in angels . . ." **(Iturai Torah)**

Of course, none of us are angels -- but the **Ribono shel Olam** takes into consideration the circumstances we're in. That's why we find an interesting thing. When the Almighty told Abraham he was going to destroy Sodom, Abraham started arguing . . . "maybe there are 50 **tzadikim b'toch ha'ir** . . . 50 righteous people in the city . . ." Why did Abraham have to stick in the extra words . . . "in the city . . ." Where else?

But Abraham told the Almighty . . . "What do you expect to find in Sodom, yeshivah boys, chassidim? Every street there looks like the Yonge Street strip . . . But Father in Heaven, if you're able to find half-decent people there, they are already **tzadikim** . . . **(Meshech Chochmo)**

These are bargain days in North America. Why? Because every mitzvah we do today is worth much more in the eyes of the Almighty than when a Jew did the same mitzvah a 100 years ago in a little European **shtetel**. In those days, who didn't go to shul on Shabbos, or keep kosher outside the home, or practice **tznius**, modesty of dress and action? It wasn't such a big deal if a person kept the mitzvahs like everyone else. But today, when so much around us militates against our following the Torah, and we are still loyal . . . then the Almighty Himself dances for joy when we follow His will . . .

The key word is laughter -- laughter can make or break a Jew. How? Abraham's good son was **Isaac** -- which means laughter . . . and his not-so-hot son was **Ishmael**, who also was a **mitzachaik** -- quite a comedian. Whenever someone told Ishmael to stop running around with loose women, or serving idols or murdering, Ishmael laughed it off . . . "Murder, shmurder . . . so I won't wear a **shtreimel**." One laugh destroyed a hundred admonitions. On the other hand, when someone came up to Isaac to commit an **avairoh** -- why should Ishmael have all the fun -- Isaac would laugh him off . . . "What, give up **olam haboh** for a moment's pleasure . . ." And he would crush the **yetzer horah**, evil inclination . . . **(Chidushay Harim)**

May all our laughter be "kosher". Shabbat shalom.

Please note our new Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; Willow Downs Cable, Tuesdays at 8:30; York Cable, Wednesdays at 4; Keeble Cable, Thursdays at 7.*

Welcome Sylva, our symbol of bravery

By J.B. SALSBERG

Lenin once said that Czarist Russia was a prison of nations. No one acquainted with Russian history could argue against that definition. What should be added is that the Jews who lived in that vast prison found themselves victimized not only by the supreme torturers, who dwelt in the fortified Kremlin, but by the prison inmates (the oppressed nations) as well. If the lot of Ukrainians, Poles, and others was bad, the lot of Ukrainian and Polish Jews was immeasurably worse. Often it was beyond human endurance.

Each generation of Russian Jews counted its victims in shockingly high figures. But each generation also provided an unusually large number of Jewish saints and heroes. The present generation of Russian Jews, though living in fundamentally different circumstances, are also experiencing the agonies that their forefathers had to endure and, like their forefathers, they also are providing their full measure of saints and heroes.

The latest of the dramatic confrontations between the Russian Jews and the Kremlin was triggered by Israel's Six Day War and the virulent "anti-Zionist" (read anti-Jewish) campaign which the Kremlin launched after the defeat of Russian arms in that war. This latest confrontation has, as in the past, produced a sorrowful legacy of suffering and victimization for Russian Jewry whom the Kremlin refuses to release. But it has also provided a brilliant galaxy of unforgettable heroes and saintly men and women.

In my opinion, it was brave Sylva Zalmanson who has been chosen by fate to become the flaming banner of Jewish resistance, Jewish self-sacrifice and Jewish fortitude in the current struggle for the national and civil rights of the millions of Russian Jews.

The battle, which Sylva personifies, aroused not only the Jews of the world but also very significant numbers of non-Jews in many lands. Sylva Zalmanson's fortitude and her fearless defiance of her persecutors helped to forge the international front in support of Soviet Jewry's struggle. It was this unified pressure that forced the Kremlin to make grudging concessions. One such concession, and a very significant one, was the granting of pardon to Sylva who had served four years of a severe 10-year sentence in the notorious Potma prison in Russia's frozen north.

And, at last, Sylva Zalmanson is free!

Sylva Zalmanson

What is more, she will arrive in Toronto on Nov. 7 and will appear before Canadian audiences in central Canada. She will be most welcome.

Sylva has a few firsts to her record. She was among the first group of embittered, frustrated and trapped young Soviet Jews who stood in the prisoner's dock at the notorious Leningrad trials, some four years ago. The severity of the sentences, including death sentences, of the rigged Leningrad trial, aroused the world's indignation like only a few actions of the Kremlin had in many years. Sylva's brave statements at that trial will remain hallowed in the annals of Jewish persecution.

Sylva is now the first Jewish prisoner of conscience in Russia to be granted a pardon before her full sentence was served. This constitutes a major break-through in the struggle for the release of those who still languish in Siberian and other prisons in the USSR, including Sylva's own husband and brothers.

Sylva's health was seriously undermined in the Potma prison. She barely had a chance to recover from her ordeal, after reaching Israel, when she volunteered to assume the heavy burden of carrying the battle for the freeing of the imprisoned, the persecuted and the harassed of her fellow Jews in Russia to the people of the world.

Our warmest welcome to Sylva Zalmanson, the inspiring symbol of Jewish dedication, bravery and self-sacrifice in the Soviet Union.

Organizations and People

By MIRIAM HERMAN

what's new...

FOR JEWISH BOOK MONTH

Jewish Book Month, under the auspices of the Toronto Jewish Book Committee and Canadian Jewish Congress, Central Region, runs from Nov. 8 - Dec. 8. This year's theme, **Know Thyself . . . Read Jewish Books**, will be observed throughout the community by way of sermons, lectures, book exhibits and special school projects. One of the highlights will be the celebration of the publication of Toronto poet Peretz Miransky's latest volume of Yiddish poetry, **Shurat Shira** (Singing Lines). The celebration, sponsored by the Committee for Yiddish of Congress, Central Region, the Association of Lithuanian Jews and the Yiddish Culture Council, takes place Saturday, Nov. 2, at 8:30 p.m. at Workmen's Circle Hall, Lawrence Avenue West. The program will include an address by the guest of honor, recitations of his work by Aaron Finer and Label Basman, and a presentation of Russian songs by Faina Terentiev, accompanied by Yevgeni Terentiev. Watch your bulletins for details and dates of other upcoming events.

DIALOGUE PROGRAM

Last Wednesday evening, the Christian-Jewish Dialogue Program of the Anglican and Roman Catholic Churches of Toronto held a reception for representatives of the various synagogues and churches that had participated in past inter-faith programs. Receiving the 125 guests at B'nai Israel Beth David Congregation were synagogue president, Lawrence Harris, and its rabbi, Albert Pappenheim, who is also president of the Toronto Council of Rabbis; Bishop Lewis Garnsworthy, Anglican Diocese of Toronto; Chancellor Brian Clough, Roman Catholic Diocese of Toronto; and Rev. Peter Gilbert, program director. The evening's program included a musical presentation by Temple Har Zion and St. Gabriel's Catholic Church (the temple held services at the church before obtaining their own building), and an exchange of books among participating groups -- Rabbi W. Gunther Plaut's **Your Neighbor is a Jew** was presented to Our Lady of Assumption (Catholic) and St. Clement's (Anglican) Churches. Holy Blossom Temple received a copy of **Prelude to Dialogue**, by James Parkes.

MOTIVATING OUR CHILDREN

A panel discussion on **Motivating Our Children** is planned by the Parents' Association of the Associated Hebrew Schools for Tuesday, Nov. 5, at 8:30 p.m. at their Bathurst-Neptune school. Panelists will be Ruth Borshever, Zelda Malamud and Deanna Peranson, all educational counsellors at the Jewish Vocational Services, and Dr. Harvey Narrol, Ontario Institute for Studies in Education.

LZA HAPPENINGS

A busy weekend is ahead at the Labor Zionist Alliance Centre. There are two breakfast meetings set for Sunday, Nov. 3, at 9:30 a.m. -- Dr. Sydney Wax, national president of the Labor Zionist Movement, will speak to the LZA Frontier Branch 513 on **East, West, North, South, Israel Searches for Peace** . . . York Borough Alderman Ben Nobleman addresses the LZA Borochov Branch 124 on **Canada's Negative Stand at the UN vis-a-vis Israel.**

Then there are two dances -- one, a Saturday Spree for singles put on by the Professional Club on Nov. 2 at 8:45 p.m. . . . the other, a dance for singles 21-35 years, put on by the LZA University Students and Graduate Club on Sunday, the 3rd, at 8:30 p.m.

Other LZA news is that another branch is being formed, this one for young married and engaged couples. For information call the LZA office.

HOSPITAL AUXILIARY MEETING

Mount Sinai Hospital Women's Auxiliary has scheduled its autumn meeting for Wednesday, Nov. 6, at 12:30 p.m. at Beth Tzedec Synagogue. Guest speaker Dr. Allan Gross, chief of orthopaedic surgery at Mount Sinai, will speak on current advances in his field as well as his experiences in Israel during the Yom Kippur War.

FRIENDSHIP NIGHT

L'ayl Y'didut, the annual Friendship Night hosted by the Ontario Branch, Women's League for Conservative Judaism, takes place Monday, Nov. 4, at 7:30 p.m. at Beth Emeth Bais Yehuda Synagogue. The branch represents 14 Conservative sisterhoods from all over Ontario, and guests are expected from Kitchener, Hamilton, London, Sarnia and Cambridge, as well as from the eight Toronto-area sisterhoods. Rounding out the evening's program will be the Beth Sholom Sisterhood Players' production of **Tante Mim**.

IS DAY SCHOOL THE ANSWER?

Shaarei Shomayim Synagogue's adult education lecture series continues Wednesday, Nov. 6, at 8 p.m. with a panel discussion on **Is the Day School the Answer to the Jewish Problem?** with Professor Sidney Eisen, York University, and Mrs. Millicent Drebin, principal, Beth Jacob School.

GALICIANER SOCIETY

The Galicianer Society (for persons from Lvov and Galicia) is having its first meeting of the new season Sunday Nov. 10, at 7 p.m. at Beth Meyer Synagogue, Collinson Boulevard. For information, contact Emil Kohl at 783-3740.

...about people

An Endowment for Perpetual Student Aid, Faculty of Pharmacy, at the Hebrew University of Jerusalem, will now bear the name of Samuel (right) and Sadie Lastman. The fund was established by relatives to mark the couple's 50th wedding anniversary. They accept their Endowment Album from A. E. Diamond, Toronto Chapter president of the Canadian Friends of the Hebrew University.

During a stopover in New York on his way to Israel, **Rabbi Gunther Plaut** was presented with the first copy of his new **Commentary on Genesis**. The book is the first in a series of new commentaries on the Torah to be published by the Union of American Hebrew Congregations. The Holy Blossom rabbi, who attended a Union board of trustees meeting in Israel, will write four of the five book series. **Dr. Harry Orlinsky**, a leading authority on the Bible, will be guest speaker at the Toronto launching of this first book which takes place Sunday, Nov. 24, at 8 p.m. at the temple.

* * * * * * * * *

Among the 13 regional vice-presidents elected at a recent alumni convention of the Rabbi Isaac Elchanan Theological Seminary in New York is **Rabbi Sheldon Goldsmith**, of Oshawa's Congregation Beth Zion. The alumni consists of 1,300 rabbis who were ordained at the seminary, an affiliate of Yeshiva Univeristy, and are serving in pulpits or in leadership positions in the Jewish community.

* * * * * * * * *

Shula Brauda, who as chairman of Israel WIZO Federation heads up a 90,000-member volunteer organization that puts into action many of the projects Canadian Hadassah sets up there, will be stopping off in Toronto this Monday, the 4th during a cross-country tour. She will meet local Hadassah executive, chapter presidents and Hadassim chairmen at a luncheon meeting at the home of **Mrs. Shawna Wolfe**.

* * * * * * * * *

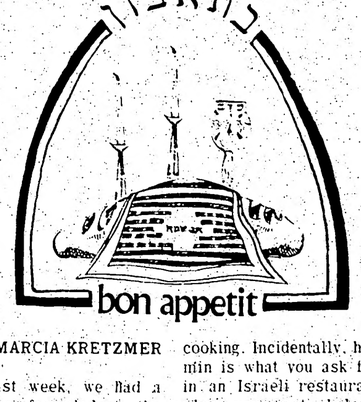
Back in Montreal after a term in Toronto as executive director of the Central Region Canadian Zionist Federation and the Canada Israel Committee, **Frank Dimant** has been named a national vice-president of the Zionist Revisionist Organization, which, at the age of 28, makes him one of the youngest leaders of the movement in Canada to assume a national portfolio.

* * * * * * * * *

Another Israeli visitor to Toronto this week is **Rafael Ruppin**, co-ordinator of Hebrew education in the Diaspora for Israel's Ministry of Education. He will be in town Monday and Tuesday, the 4th and 5th, to discuss study programs in Israel for high school youth with the Toronto Board of Jewish Education, and the Canadian Zionist Federation's department of education. A former diplomat and UN advisor, Mr. Ruppin founded and directed Israel's Mevo'ot Yam Nautical High School and served as director of nautical education in the education and culture ministry.

Canada Safeway Ltd. President A. G. "Tony" Anselmo chats with shoppers in Tel Aviv supermarket during his recent visit to Israel. He spent a week touring through Israel as guest of the government. Anselmo will be honored by Alberta's Jewish community this month.

Iraqi Jewry offers Sabbath dish



By MARCIA KRETZMER

Last week, we had a recipe for cholent, the traditional Sabbath dish, left on the fire overnight and eaten at kiddush the following day. Cholent, of course, is special to Central and Eastern Europe, but Jews in Mediterranean and Middle Eastern lands make a range of dishes based on precisely the same idea.

Two names are given to this dish: **Hamin**, which is Hebrew for "hot", and **T'beet**, Arabic for the method of slow, prolonged cooking. Incidentally, hamin is what you ask for in an Israeli restaurant when you want cholent.

The recipe, which follows below, is simplified considerably in this version. Twenty or 30 years ago, many of the ingredients were fried separately, making the dish very heavy and wasting a lot of vitamins. It was generally cooked on top of the stove and wrapped in cloths to seal in the steam. Today, Iraqi cooks prefer to put all the ingredients into a casserole together and cook it in the oven.

Kiddish in Iraq, was made over a home-made raisin wine called **Zbeen** and a flat, **pitta-style bread, instead of challa.**

* * * *

The Iraqi community has a long and illustrious history. Once home of the famed talmudical academies of Sura and Pumbedita, Iraq was the major centre of the Diaspora from the 7th to 11th centuries.

At the turn of the present century, venturesome Iraqi Jews, merchants of textiles, precious stones, foodstuffs and medicines, roamed as far as China, India, the United Kingdom, Western Europe and the Americas. They set up tight-knit communities, founded schools and preserved their Judeo-Arabic dialect and distinctive cuisine for generations.

By 1932, after Iraq gained independence, the position of the Jews worsened. Restrictive laws were applied against Jews and many Jewish officials were dismissed.

Iraqis constituted the first large wave of Jewish emigration from the Oriental countries. After 1948 and the establishment of the state of Israel, their numbers were swelled by Jews fleeing persecution in Syria and Lebanon. After 1956, large numbers of Egyptian Jews arrived in the West and during the '60s the large emigrations from the North African countries took place.

The majority of the Jewish population in Iraq - about 110,000 - left for Israel in 1950 in a mass exodus know as "Operation Ezra and Nehemiah."

Today, weathering numerous attempts on their lives and property, the Jewish community in Iraq has dwindled to under 1,000 - a sad remnant of a very glorious chapter in the history of our dispersion.

In Canada it is reckoned that there are between 2,000 and 3,000 Iraqi Jews, mostly residing in Montreal and Toronto.

They maintain their own synagogues and distinctive liturgy, preserve the old sociability, listen to Oriental music and of course still take particular delight in their cuisine, which is hearty and colorful but never overspiced or oily.

Iraqi T'beet

1 chicken, 4 - 5 lbs.
3/4 cups rice
1/2 onion, sliced
small (5 1/2 oz.) can tomato paste
4 fresh or canned tomatoes
1 breast of chicken, boned and chopped
1 tbls. chopped green peppers
2 tbls. chopped celery
oil
1 tsp. ground cinnamon
1/4 tsp. ground cloves
2 tsp. ground cardomums
salt, pepper

1. pour 4 tbls. oil into a large casserole or roasting pan with a close-fitting lid, lay onion slices in first and spread about 3/4 of the rice on top. Mix 1 tsp. of the ground cardomums, about 1/2 the can of tomato paste and 2 chopped tomatoes into the rice and sprinkle with about 1 tbls. salt. Add water to barely cover rice

2. mix the stuffing for the chicken separately in a bowl. Add the peppers and celery to the chopped chicken breast, stir in the rest of the tomato paste and the chopped tomatoes. Sprinkle with 2 tsp. salt, a little ground pepper, 1 tsp. ground cardomum and the cloves. Stir in 3 tbls. oil

3. place the chicken atop the bed of rice in the casserole and pack loosely with the stuffing, placing the extra just in front of the opening of the chicken. Drizzle a little oil over the chicken

4. if you plan to serve the dish for Friday night or a dinner party: cover pot and cook in the oven for 2 hours at 350°, checking rice to see if more water is needed. Then reduce heat to 250° and leave for a further 2 hours or until serving time.

If you plan to leave the T'beet overnight: cook at 350° for 30 minutes and leave overnight at 200°.

* * * * * * * * *

Shabbat Shalom!

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According to CJN reporter Stephanie Brussel, the kitchen of Montreal B'nai B'rith Women's President Nancy Cooperberg is the friendliest, most orderly railway station in the world. Her husband is a provincial B'nai B'rith leader. (Photo by Howard Kay)

Nancy Cooperberg thrives on extra work of being the president of B'nai B'rith

By S. BRUSSELL

MONTREAL -

It's the friendliest, most orderly railway station in the world -- it's Nancy Cooperberg's kitchen on an ordinary weekday morning.

Two phones ring constantly -- callers are helped, questions are answered, friends are greeted; freshly baked cake cools on a counter; deliveries for a meeting are made; plans formulated -- Union Station could not be more hectic.

Nancy Cooperberg is 1974-75 President of Montreal B'nai B'rith Women and she manages to preside over her day-long "rush hour" with calm and cheer.

"I used to be the usual Jewish housewife with two kids," she explains. "My husband was out doing things (Jack Cooperberg is the current president of B'nai B'rith, Quebec Regional Council) and I was at home. I decided to start a new women's chapter and called up the wives of members to Jack's chapter -- the Bonaventure Lodge. We all got together, agreed that we were all in the same rut and formed the Bonaventure Chapter of B'nai B'rith women. This was all four years go."

She sees the young women joining B'nai B'rith today as brighter and more involved than ever -- with a need to be more active in the world outside of their homes. Some of the credit goes to Women's Lib, she admits, by making women more conscious of their own needs.

"They now feel that they have to do something," she says.

B'nai B'rith offers each woman a chance to choose her own role. We are mainly a service organization," Nancy explains, "and everyone is motivated by a different phase."

Among the many programs is the League for Human Rights -- advising and assisting those who feel that they have been victims of various forms of prejudice; Meals on Wheels for shut-ins, the retarded and others; a mobile library of 800 large print books for the partially sighted; Passover baskets -- providing holiday meals for over 700 needy Jewish families.

B'nai B'rith women are also the main support of Hillel and B'nai B'rith Youth Organizations. Through their contacts with youth organizations, the women ran a Tay-Sachs testing program in conjunction with Dr. Charles Scriver of Montreal Children's Hospital. Over 4,000 people were tested, mainly on college and university campuses, states Cooperberg, former chairman of the program.

BB are considering the possibility of starting a day-care centre program, she continues, emphasizing the needs for such a program and adding that many of the members would find it an extremely fulfilling endeavor.

"Women have a tremendous need for fulfilment today," she says. "But they need the co-operation of their husbands, which is sometimes hard to come by. Sometimes the husbands are reluctant to help at home when their wives are busy with community work -- even the ones who are active themselves. They expect their wives to do everything and to be equally organized in the home, as well as outside."

The men themselves are often surprised about their own attitudes, she feels, and they are confused about their own role in the family.

She feels that by becoming more active participants in community affairs, whether it is paid or volunteer work, women won't become the stereotype of the Jewish mother. They won't instill feelings of guilt, resentment, and rebellion in themselves, their husband, or their children, and will thus do much to preserve the Jewish family culture.

She also believes that a more active role taken by the father in daily child care "makes for a closer relationship between father and child.

"I think that our children are proud of us," Mrs. Cooperberg says. "They know that there is another world outside of their home and that both their father and mother are a part of it!"

What does she want for her children's future?

"I want them to feel free. I don't want their cultural or religious background and training to go to waste, but I want them to be able to choose their way, to be able to accomplish something, and to be happy in what they are doing."

Interest revived in Yiddish

By MEL SOLMAN

MONTREAL -

"Since dying came into fashion, life hasn't been safe." So goes the ironic Yiddish proverb which, in many ways, sums up the dilemma of the Yiddish language itself.

Life has not been very safe for Yiddish when writing it off as a dying language came into fashion. As far back as 1850, scholarly articles were printed predicting its imminent demise.

With the Holocaust and the subsequent establishment of the state of Israel came other predictions that it would only be a matter of time before Yiddish disappeared entirely.

It's not surprising that everyone has been proven wrong. In spite of everything Yiddish is still here and as of late, has become the object of greatly renewed interest.

Yiddish study groups are springing up in community centres and synagogues and over 70 North American colleges and universities now offer courses in Yiddish language and literature.

Why the sudden interest in Yiddish? Henry Srebrnik, professor of Yiddish at Montreal's Dawson College gives the following explanation: "Of course, Yiddish will never again be the mass living language it once was.

"If you're learning Yiddish today, you're not learning it for the same practical reasons as you would learn Spanish or Italian. There's no country to go to where you will speak exclusively Yiddish. To learn Yiddish is to reinforce your Jewish identity. It's more a question of finding your roots and discovering your heritage.

"Perhaps, Jewish people are finally asking themselves why should we turn our backs on our own language which has such a rich literature and why voluntarily drop so much of our own cultural and intellectual heritage?

"We should consider ourselves lucky. Most people have only one language, and here we are a very small people with two major languages, Hebrew and Yiddish.

"Why turn our backs on either of them? Why must the two languages fight each other? Why not allow them to complement each other?"

No doubt a major ingredient in the revived interest in Yiddish is the changed attitudes of Jewish community organizations. Their previous indifference or even anti-Yiddish stance has come full circle to the point where they now see Yiddish as a vital ally of Jewish identity.

The course Professor Srebrnik is teaching at Dawson College came into being through the efforts of the National Committee on Yiddish of the Canadian Jewish Congress.

The Allied Jewish Community Services in Montreal has also contributed funds towards the establishment of a Yiddish course.

When asked whether these actions made such a revival of Yiddish seem artificial, Professor Srebrnik replied: "Even if there is a revival based on the allocation of funds and bureaucratic means, it would not be the first time in history that people have artificially revived a language.

Apart from the vigorous encouragement of Yiddish on official levels, Prof. Srebrnik also cited the general North American trend which shows ethnic groups across the board turning back to their own cultural heritages.

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VARIETIES OF CHASSIDIC EXPERIENCE – The approach to the meaning of existence, joy, prayer, the concept of the rebbe . . . in differing Chassidic sects; incl. Kotzk, Ger, Lubavitch, Satmar and others. **Rabbi Dr. David Drebin, Wed., 8 p.m., Baycrest Centre - Daycare Area.**

JEWISH LAW ON SEX: TAHARAT HAMISHPACHA – Co-sponsored with Shaarei Shomayim Cong., the course stresses the Halachic requirements of marriage. A text will be studied summarizing these demands. **Rabbi Howard Sacknovitz, Wed., 9 p.m., Shaarei Shomayim, Glencairn & Bathurst St.**

TORAH-READING WORKSHOP – You can never tell when this will prove useful . . . Review or learn from scratch the cantillations for both regular and unusual occasions incl. High Holidays, Megilla, Eicha, etc. **Mr. Zvi Hecht, Thurs., 4 p.m., Hillel House.**

PAINTING FROM THE BIBLE – A personal encounter with Biblical passages leads the student to draw or paint an individual interpretation. The instructor acts as guide to understand text and in use of materials. Attention given to form, color, and the symbolism of letters of the texts. **Mrs. Hannah Sandberg, Thurs., 8 p.m., Registration Fee: $15, BBYO Bldg., 15 Hove Street (Bathurst – Sheppard)**

THE PRAYER BOOK – Examining it as the handbook of Jewish thought. **Rabbi Erwin Schild, Mon., 4 p.m., York U., Ross Bldg., Rm. S 169.**

THE MIDRASH: ADVENTURE IN INTERPRETATION – Edited by the 6th century, the Midrashim are collections of interpretations of Biblical text which stress its ethical and devotional aspects and illustrated in many fascinating and beautiful stories. **Rabbi Robert Binder, Tues., 5 p.m., Hillel House.**

CONVERSATIONAL YIDDISH – The elements of the language taught in an enjoyable way. Two sections. **Mr. S. Simchovitch, Wed., 2 p.m., York U., Founders Coll., Rm. 114. Mr. S. Mitzmacher, Wed., 7 p.m., Hillel House.**

YIDDISH LITERATURE – Selections from the great Yiddish writers, prose and poetry. For students with a working knowledge of the language. **Mr. Samuel Mitzmacher, Wed., 8 p.m., Hillel House.**

JEWISH MAGIC & SUPERSTITION – Looked upon with suspicion, there is yet a wealth of material indicating the role played in the past. Hotly contested by Jewish scholars as to its validity. **Rabbi Richard Marcovitz, Wed., 8 p.m. (Spring only), Hillel House.**

Language & Literature Courses: CONVERSATIONAL HEBREW – A basic course in learning the language. Text provided. **Ms. Beela Langsam, Thurs., 2 p.m., York U., Ross Bldg., Rm. S 169.**

THE BASIC CONCEPTS OF JUDAISM – As seen through the philosophy of Chabad Chassidism . . . the course will discuss creation, Torah, commandments, Divine Soul, Belief & Understanding, world Jewry, Joy, Prayer. **Rabbi Yehoshua Laufer, Thurs., 4 p.m., York U., Ross Bldg., Rm. S 169.**

READINGS IN MAIMONIDES – A broad selection from the works of the Rambam including his Code, Guide for the Perplexed, Letters, and Commentaries. Text: Twersky's "A Maimonides Reader." **Mr. Samuel Kapustin, Thurs., 8 p.m., Youth House, Adath Israel, Wilson & Bathurst St.**

LEARNING HOW TO LEARN – For those who've not learned (enough) Hebrew to feel like they could pick up a Chumash and study. Will incl. the scope of Jewish learning, techniques in use of vernacular, non-classical writings, translations, what to study and how to do it with only the help of one friend. **Mr. Ben Mayer, Thurs., 8 p.m., Hillel House.**

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Students facing constant brainwash

By NANCY SCHWARTZ

TORONTO –

Jewish students at universities are subject to constant brainwashing which often leads to emotional stress, says Rabbi Yitzhak Kerzner of Clanton Park Synagogue.

"We see our children joining leftist organizations and adopting slogans of the Arab terrorists," the Orthodox rabbi told an audience at Shaarei Shomayim Congregation last week. "Every child faces a potential crisis at college."

The rabbi described the theory of Western education as scientism -- a denial of G-d where free thinking flourishes unhampered by passion and faith.

"The end result of the college atmosphere is existentialism, pleasing only oneself and justifying mitzvahs for one's own purposes. It overrides a belief in the absolute rightness of doing mitzvahs to please G-d," he added passionately.

Another panelist, David Sadowski, assistant director of community relations, Canadian Jewish Congress, argued that by the time a student gets to college, his or her degree of religious commitment is already established. But he cited examples of people who had become committed to Jewish causes through university.

Special machine training

HAIFA –

Special training in the operation of kidney dialysis equipment is currently being given to students of the medical school of the Technion – Israel Institute of Technology, in order to help alleviate a serious manpower shortage in the nephrology department of the Rambam University Hospital, which is adjacent to the school.

Recently the manpower problem in treating kidney patients requiring frequent dialysis has received wide public attention in Israel. As a consequence, the Technion's Medical Students' Association initiated a special course to train medical students who would volunteer to work in the department and operate the sophisticated equipment utilized for dialysis.

There are 60 participants in the course, mostly medical students, as well as others from outside the school. The course is being given by Professor Ori Beter, head of the nephrology department, and his assistants.

Dan Osterweil, head of the Medical Students' Association, said that two other courses were currently in progress, with a similar goal of alleviating hospital manpower problems. All three courses are being conducted during the brief summer vacation at the school.

Toronto Bonds women leaders look over Ruth Dayan's book, Crafts of Israel, after the author (left), spoke at a luncheon at the home of Mrs. Al Green (right). Second from left is Mrs. Norman Epstein, past president of Bonds women's division and beside her is the current chairman, Mrs. Donald Lipman. (Hausman photo)

Group helps bridge gap

By ELLIE TESHER

TORONTO –

Ruth Dayan's recent appearances in North America have been associated with her interest and work in the field of Israeli crafts.

She has another story to tell, however -- one that is of prime importance today. Ms. Davan heads an organization of some 500 members that concerns itself with Arab-Jewish understanding and co-operation in Israel. A grassroots involvement, it has been operating since 1967, and only sometimes is it helped by the government to raise funds for its activities.

Speaking in Toronto to **Women Supporters of State of Israel Bonds**, Ms. Dayan said that Brit B'nai Shem is one of 17 such organizations working in the area of communication between peoples.

As an example, Ms. Dayan spoke about the Daughters of Zion, a French order of nuns in the Old City of Jerusalem. After 1967, in affiliation with the Hebrew University, the nuns undertook to bridge the language barrier between Israeli Arabs and Jews. Since then about 1,000 students have studied Hebrew, Arabic and French through this program. Arab students even present plays in Hebrew at graduation parties.

Historically recreation camps are an area of separation, says Ms. Davan. But her group has changed this pattern by developing mixed camp facilities for Arab and Jewish children. It is through the children that future co-operation will become common, she feels.

The adult Arab population is also approached in an effort to bridge the gap between Arabs and Jews, and professional groups are formed under the auspices of Brit B'nai Shem.

Philip Givens, national president of the Canadian Zionist Federation, praised Ms. Davan's work in this vital area at a reception in her honor at the home of Israeli consul general, Shmuel Ovnat. Givens said "we all know in our hearts that peace in Israel must inevitably mean peace between Arabs and Jews, living and working together."

Urge Canada to condemn Arabs who oppress Jews

TORONTO –

The foreign Jewry committee of Beth Tzedec Congregation, in a letter to the Canadian External Affairs Minister, Allan MacEachen has condemned the harsh treatment of Syrian Jews by the Damascus regime.

Judy Feld, chairman of the committee, urged Canada "to openly condemn, in the United Nations, the inhumane oppression of the Jews of Syria and facilitate their emigration to a friendly nation."

Asserting that the Palestinian Arabs living in the occupied areas are "much better off" than Syrian Jewry, Mrs. Feld added:

"Though some Palestinians may live meanly, they have the full assistance of the United Nations Organization. With Israel's occupation of the Gaza Strip and the West Bank in 1967, there is now ample opportunity among the Palestinians in these areas at Histadrut-set wages.

"For the first time since 1948, they are freely allowed to leave their homes for any of the neighboring, oil-rich Arab countries with a land mass greater than Europe."

100 graduates to be presented CHA certificates

TORONTO –

Thirty-eight students will receive their grade 13 diplomas, and another 62, grade 12 diplomas, at the annual graduation exercises of Community Hebrew Academy, Nov. 3.

Harold L. Dessen, president of the academy, who will preside at the exercises, has indicated that special awards will also be presented to students who have excelled in Judaic and/or general studies. Approximately 1/2 of the graduating students will also be awarded Ontario government scholarships.

The graduation exercises are an important road mark in the lives of the graduates who have received a wide-ranging and intensive education in both Judaic and general studies.

The last two months of the 13th year constituted a particularly exciting and interesting experience for the students, who participated in a work, study and tour program based at Kibbutz Saad in Israel. Their tours and visits covered central Israel and the Negev.

The students, as well as their hosts at the kibbutz, were extremely enthusiastic about their experiences. The contingent of young Canadians, fluent in Hebrew, applied themselves to their chores in the kibbutz with diligence and won the hearts of the kibbutz residents.

Participating in the graduation exercises in addition to Dessen will be Harry Steiner, chairman, Board of Jewish Education; Professor Sidney Eisen, chairman of the academy executive; Rabbi Irwin Witty, executive-director, Board of Jewish Education; Samuel Shainhouse, president, Associated Hebrew Schools; William Boyd, chairman, sports committee; J. Burke, principal, Hebrew studies; Dr. S. Kaz, principal, general studies; Joseph Rosenfield, vice-principal; George Hull, former principal; and William Campbell and Mrs. C. Shaw of the faculty.

The school band will present a musical program. Valedictorians will be Leslie Train (Hebrew) and Ellen Warner (English).

The academy is sponsored by the United Jewish Welfare Fund of Toronto as a community day school for graduates of all Jewish day schools.

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I hereby call upon all electors to examine such lists and to take immediate proceedings to correct any errors or omissions in or make deletions from the list IN THE PRESCRIBED FORMS which can be obtained from my office at 2700 Eglinton Avenue West.
HOW DO YOU CHECK?
It's Easy
You must be 18 years old, or will attain the age of 18 years on or before December 2nd, 1974, a Canadian Citizen or other British Subject, and have resided in the Borough of York at any time between September 3rd, and October 8th, 1974. Check the list posted near your residence, at a nearby fire hall or school, phone 653-2700, or visit my office at 2700 Eglinton Avenue West.
MY OFFICE WILL BE OPEN FOR THE PURPOSE OF REVISING THE LIST AT THE FOLLOWING TIMES:
1) Weekdays commencing on October 24th and ending on November 1st, from 9:00 a.m. to 9:00 p.m.
2) and Saturday, October 26th, from 10:00 a.m. to 4:00 p.m.
H.G. COURTMAN
Borough Clerk.

Toronto Mayor David Crombie receives a plaque and paperweight from the Hadassah–WIZO Organization of Toronto. Plaque marked 50th anniversary of the Hadassah Bazaar. Paperweight designated him honorary life associate of the organization. Making the presentations were (from left): Esther Matlow, Toronto president; and Beverley Gordon and Frances Binder, the Bazaar's co-chairmen. (Leo Hausman photo)

School acreage controversy

Education board blasts new North York bylaw

By ELLIE TESHER

TORONTO -

A spokesman for the Toronto Board of Jewish Education told **The Canadian Jewish News** recently that only the wealthy can meet the restrictions of North York's bylaw 24551 to start new private or religious day schools in the borough.

The decision to amend a previous bylaw imposing a minimum lot area of two acres on new private schools was described as "unfair, unreasonable, unnecessary and discriminatory," by the spokesman.

At a meeting of the Association of Jewish Day Parents recently to discuss the implications of the bylaw for Jewish day schools, Rabbi Irwin Witty, executive-director of the Board of Jewish Education, presented details of the bylaw's history.

The ad hoc committee studying the bylaw before its final appearance at the Ontario Municipal Board met later in the week. It consists of Aldermen Roche, Bedder, Knox and Lund, all with heavy day school enrolment in their respective areas. The Board of Jewish Education was represented, along with other interested parties.

The only decision reached was to refer the whole question to the staff for further study and input. Those who appeared before the committee were assured they would be kept informed of further meetings.

The Toronto French School on Mildenhall Road just north of Lawrence Avenue, became a neighborhood ratepayers' issue of concern to North York Alderman Robert Roche some four years ago. In an interview with **The CJN**, Roche said that the previous bylaw was "loose" and needed more specific requirements for a school, such as a two-acre site, side and front lots to set the building back like a house, and a parking lot formula related to the number of seating spaces in the largest room.

The major concern of the Jewish schools is that if two acres of the appropriate R3 land is even available in North York, its cost would likely be close to $1/2 million. This means that a potential school would have to engage in a building campaign to raise $1 1/2 to $2 million for land and structure.

For example, if an existing school which is not presently subject to the restrictions of the new bylaw, wanted to expand, the two-acre site consideration would then apply to it. Rabbi Witty pointed out to the representatives of the various North York schools their very real potential needs for expansion into new areas of Jewish population. With the trend to smaller synagogues in these areas, rentable space would be less likely to be available, he said.

New schools, such as Or Chaim Yeshiva High School, with an initial enrolment of 28 students, will find it impossible to leave their rented space for a North York location, even though the majority of students reside in the borough.

The new Leo Baeck School at Temple Emanu-El, another case in point, may have to face an expensive building campaign when its present population of 185 students expands from the 10 classrooms now in use, beyond the 12 that are available.

Alderman Roche cited the Beth Jacob High School on Lawrence Avenue as a prime example of a school in "a good location but with not enough land." Responding Rabbi Akiva Stefansky, principal of Beth Jacob, said that the bylaw implies that "if you can't afford private school costs, you have to go to public school." He added: "But people committed by their religious beliefs to preserving their traditions can't make that choice."

Torontonians in Moscow witness joyful Simchat Torah celebrations

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

Simchat Torah in Moscow was a night to remember with 200 - 300 people dancing in the streets outside the Great Synagogue, a member of Team Canada's Toronto entourage said.

Mrs. Gussie Franklin and her husband Irvin spent 10 days in Moscow and visited the shul four times. Before their departure from Toronto, Sam Resnick, assistant executive-director of Canadian Jewish Congress, met them and about 10 other Jewish couples to inform them on how to make contacts with Russian Jews, and to pass on text books, siddurim, and tallesim.

"The police were trying to clear the streets in front of the synagogue for traffic to go through. First a few people came out and danced in the narrow streets. But, as time went on, more and more people came out of the synagogue to dance. The police started to divert the traffic," Mrs. Franklin said.

In previous years, Jews celebrating the festive holiday were harassed. This co-operative move astounded people present.

"The KGB were around the shul. One Jewish-looking man came up to my husband, and asked if he had any siddurim. He had already given his away inside. But my husband asked if he wanted his kipah. The man took it, met up with a woman and walked away.

"A couple came up to tell us that these people were KGB. My husband ran after them and got back the kipah," she said.

Mrs. Franklin discovered the shamus at the shul stopped people who he recognized as Canadians and Americans, to ask if they have anything to give away or sell. He acts as entrepreneur, but turns around and sells to the congregants for his own gain.

"People say, why should we give them things if this is what happens?" Mrs. Franklin said. But she added, "when you come to our Jewish people, they treat you like something special."

She spoke to them in Yiddish about kashruth, matzot, and their chazan from Kishinev who came for the high holidays. She said they were curious about her fluency in Yiddish and how often she spoke it in Canada.

Twice a week, Moscow Jews are informed at the shul where they can buy kosher meat. The government also allows them to buy matzot.

"The people there are solemn; no one smiles," the Russian-born woman said. She felt police eased up on Canadian tourists and checking luggage at customs when Team Canada arrived.

Soviet Jewry meeting

TORONTO -

A conference on Soviet Jewry, entitled **After Jackson . . . What?** will take place this Sunday at the Holiday Inn at Dufferin and Hwy. 401.

J.B. Salsberg, chairman, Steering Committee for Soviet Jewry, announced that in view of the many changes that have taken place in Soviet Jewish affairs in recent weeks, there was an urgent need to convene a meeting of all the Soviet Jewry chairmen from synagogues, organizations, etc., and other interested persons.

The meeting will be designed in a workshop format, with qualified resource personnel discussing specific programs. Some of the workshops will include: Prisoners of Conscience; parcel sending and Adopt-a-Family; tourism to the Soviet Union and approaches to government.

David Satok, chairman of the National Committee on Soviet Jewry, made clear that while the agreement on the Jackson amendment in the United States was of great importance and encouragement, the community should not feel that there is no work to be done.

The conference will open with two brief reports from Bert Raphael, a Toronto lawyer, and Marilee Weisman, a freelance journalist, both of whom have just returned from the Soviet Union.

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ANNOUNCEMENT TO THE COMMUNITY

a) In observance of Shabbos and Jewish holidays, the Mount Sinai Hospital has placed signs at both the University Avenue and Murray Street entrances indicating the location, with arrows pointing the route, to the manual door.

b) A sign has also been placed in the Coffee Shop at the hospital advising patrons that kosher food is supplied on request.

c) The Orthodox Division, Canadian Jewish Congress is now accepting applications from qualified mashgichim for positions as they become available at various units under COR kashruth supervision. Applications will only be considered if they are in writing to our office with references enclosed. No telephone calls please.

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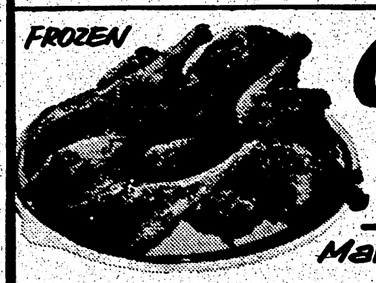

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סעריע לעקציעס פאר סעזאן 1974־1975

זונטיק, אקטאבער 27, 1974 — 8:30 אוונט

לעקטאר:

שואל גוטמאן (ניו־יארק)

עסייאיסט, קריטיקער, סאציאלאג

טעמע:

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די לעקציע קומט פאר אין זאל פון דער פאראיניקטער תלמוד־תורה 3630 באטהורסט סט.

זונטיק, יאנואר 26, 1975 — 8:30 אוונט

אוונט פון טאראנטער לעקטארן, שרייבער און קינסטלער

פרטים וועלן אנאנסירט ווערן

זונטיק, נאוועמבער 17, 1974 — 8:30 אוונט

לעקטאר:

דר. מרדכי שענטער (ניו־יארק)

פראפעסאר פון יידיש

טעמע:

דער אוצר פון די יידישע דיאלעקטן

זונטיק, פעברואר 23, 1975 — 8:30 אוונט

לעקטאר:

ש. ל. שניידערמאן (ניו־יארק)

באוואוסטער זשורנאליסט און מחבר פון א צאל זוכטיקע ביכער

טעמע:

די יידישע וועלט פון פראנץ קאפקא

(50 יאר נאכן טויט פונעם גרויסן וויזיאנער פון אונדזער טראגישער תקופה)

זונטיק, העצעמבער 29, 1974 — 8:30 אוונט

לעקטאר:

יהודה עלבערג (מאנטרעאל)

טעמע:

דער יסוד פון יידישער עטיק

(חילוק צווישן יידישער און קריסטלעכער עטיק)

זונטיק, אפריל 6, 1975 — 8:30 אוונט

לעקטאר:

חיים גראדע (ניו־יארק)

באוואוסטער פאעט און פראזאיקער

טעמע:

איציק מאנגער — דער פאעט פון שפיל און שיינקייט

אלע לעקציעס קומען פאר אין ארבעטער־רינג זאל, 471 לאורענס עוו. וו., חוץ דער ערשטער לעקציע פון שואל גוטמאן, וואס קומט פאר אין זאל פון דער פאראיניקטער תלמוד־תורה, 3630 באטהורסט סטריט.

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יידישע קולטור־נעזעלשאפט, טאראנטא

Arts

Neil Munro (back to camera) and Alan Scarfe fight in scene from Wu-Feng, a new play by Munroe Scott, now at the St. Lawrence Centre. It runs till Nov. 16.

Season opener termed dreary, badly-written

theatre

By LYNN SLOTKIN

One always hopes the St. Lawrence Centre will offer productions that are well-written, directed, acted, relevant and/or entertaining. Hoping and reality are two entirely different things, as is seen with the present production, **Wu-Feng**.

This effort is neither interesting, fascinating or any other polite euphemism used to describe a dreary, badly written, confused work.

Playwright Munroe Scott first got his idea when he heard a story of the Formosan folk-hero (circa 1769) Wu-Feng and his struggle to bring enlightenment to his people. Scott then departed from the tale and wrote his own play and this seems to be where the works get gummed up.

In Scott's play, Wu-Feng, a progressive, learned man tries to improve his people's lives but is opposed by Margama, his one-time pupil, an articulate, power-hungry leader of the village juvenile delinquent gang. Margama and friends want to maintain the village's backward culture, its old language, and the quaint custom of ritual beheading, among other things.

While the legend leans toward Wu-Feng and his efforts, Scott's play tips towards Margama, the gang leader, which is a sobering thought. It also makes one question the relevance, just who is this play for?

The existence and growth of The Canadian Jewish News, the ever-growing interest in Yiddish, and the increasing number of published books on Jewish culture would discount a relevance to Jewry. If one split a hair a few times, one could imagine a slight similarity to French Canadians, but they do have their own language and culture.

I don't recall ritual beheading in their tradition. Also, it is rather unbelievable to imagine a seeking of the return to the old, backward way of life, as the village youth are seeking, and have no support whatever from the older members of the village.

To add to all this, Scott's dialogue is trite and clichéd, and characters are stereotyped and in some cases, unnecessary.

Then there is Leon Major's direction which is anything but subtle. In one scene, while the world is falling around the elder's heads, a group of children are quietly playing a game. This juxtaposition isn't symbolic, it is merely distracting. In the crowd scenes the village "hoods" move as gracefully as stampeding buffalo, and the village police move like the Keystone Cops. However, there is a good fight scene, thanks to Eric Noevere.

Robert Dovle's Oriental costumes for the richer characters are beautifully ornate and heavily padded; while the costumes for the gang run to flimsy pants and raggedy dresses, which sets one to wonder just what kind of climate the place had -- cold for the rich and hot for the poor?

Alan Scarfe is noble, serene and patient as Wu-Feng, while Neil Munro is intense and impatient as Margama.

Some irreverent among us mispronounce the title so that it sounds like "woofing" or a sound reminiscent of the barking of a dog. What an apt connotation.

Host Gadi Elon is equally versatile as an extremely magnetic male vocalist with a three octave range, varying from low bass to a strong yet pop-oriented tenor. His rendition of the powerful war ballad **Mama** gave the audience the shivers relatively early in the show. A warm, friendly emcee who established instant rapport with the audience at the beginning of the show, Elon already can hold his own with many of the best male singers in North America.

The Adler Trio's amazing harmonica virtuosity was most convincingly demonstrated during a rendition of Jacques Offenbach's familiar **Orpheus in the Underworld** and Khatchaturian's **Sabre Dance**. And Moshe Halevy's Sabra Dancers were a tightly-choreographed, yet fluidly-exuberant unit, performing both Ashkenazic and Sephardic folk dances in a spirit of total communion with the audience.

But it was the cabaret show following the main concert that showed particularly ingenious imagination in presentation. Consisting of five entertainers who performed contemporary kibbutz songs, the show also included filmstrips of life on Kibbutz Adamit, (a settlement of young North American olim on the Lebanese border); Kibbutz Ein Gedi on the Dead Sea, and films of the Syrian front during the Yom Kippur War. Together with an opaque projection of sketches-in-progress of Lake Kinneret, the total multi-media effect was simple yet powerful, bringing home the message that war is unfortunately still part and parcel of Israeli life but that someday there shall, hopefully, be peace.

The singers and pianist-composer Chaim Bokani were all naturally empathetic; but the real showstopper was Ilka Raveh, a strongly-built mustasched man in his late 40s, wounded in the War of Independence, who possesses a powerful vibrato bass voice with a remarkable range which he used in a proud, forceful (and at the same time often tender) manner. He also performed three solos on his bamboo flute during film scenes of the Galil.

Special praise also goes to Michelle (an oleh from New York), Aviva, and Yoav, who sang a song of hope which he performed on the Syrian front during the march on Damascus last year. While he sang this song, the filmstrip simultaneously showed him singing the same songs to the troops in the field.

Congratulations to everybody involved in the production of such an inspiringly beautiful show. Let's hope it's just the beginning of many.

Highly diverting folk festival highlights Yarkoni in fine voice

music

By RICK KARDONNE

Especially for today, the Israel Folk Festival '74 as seen Oct. 26 at Toronto's Adath Israel Synagogue, was exactly the kind of show that can and will do wonders for world Jewish solidarity. A highly-entertaining, superbly-produced show, it was a perfect combination of a big name entertainer with solid supporting acts hitherto unknown outside of Israel.

Yaffa Yarkoni's thrilling voice remains in near-perfect form. But what was equally commendable was her choice of material, keeping abreast of what is happening in Israel today with Motti Caspi's **The Dove**, a classy ballad (influenced by, but by no means imitative, of the Sergio Mendes' nightclub style) about a dove which flies from land to land looking for a resting place but to no avail. It's a first-rate song which proves once again that Tel Aviv is a major contemporary music centre.

Other highlights of her 40-minute performance were a Naomi Shemer medley and the Mexican song **Black Angels** (sung in flawless Spanish) as well as folk classics of her early days such as **Feenjon**. Ms. Yarkoni retains her dynamic stage presence and earthy sophistication which has always distinguished her as one of the great women singers of our time.

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And I hereby call upon all electors to examine such list and to take immediate proceedings to correct any errors or ommissions in or make deletions from the list IN THE PRESCRIBED FORMS which can be obtained from my office in the Municipal Building, 5000 Yonge St., Willowdale.

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If you are 18 years old or will attain the age of 18 years on or before December 2nd, 1974, a Canadian Citizen or other British Subject, and resided in the Municipality at any time between September 3rd and October 8th, 1974 – Check the list posted near your residence or phone 225–4611 or visit the Clerk's Office in the Municipal Building at 5000 Yonge St., Willowdale.

THE BOROUGH CLERK'S OFFICE WILL BE OPEN FOR THE PURPOSE OF REVISING THE LIST AT THE FOLLOWING TIMES:

1) Weekdays commencing on October 24th and ending on November 1st from 9:00 a.m. to 9:00 p.m.

2) and Saturday, October 26th from 10:00 a.m. to 4:00 p.m.

Applications In The Prescribed Form To Correct Any Errors Or Omissions In Or Make Deletions From The List Can Also Be Submitted At The Following Locations During The Times As Noted Thereunder:

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Thursday, October 24th	7:00 p.m. to 9:00 p.m.
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Movie maker Harold Greenberg

His childhood dreams came true

By MYRA PALMER

MONTREAL – Montreal movie king, Harold Greenberg, zooms into view with the knowing determination of a magnet to its metal.

The St. Urbain Street kid had his eye on the camera when other kids in the late 40s dreamt of the swish of hockey skates at the Forum, and he hasn't looked away since.

Harold Greenberg is president of Astral Bellevue Pathe Ltd., Canada's largest Canadian-owned photographic enterprise, a leader in film processing, production, promotion, financing and distribution.

Last week at age 43, Greenberg, who says he fantasized involvement in the motion picture industry when it was very young and just discovering still pictures, launched production of four major feature films for 1974-75 through a division of his film created to encourage Canadian and foreign producers to make their films in Canada.

The first of these is **The Last Castle**, a $900,000 Sandy Howard-Richard Harris production now being shot on location in Chester Bay, N.S. It stars romantic actor - singer Richard Harris of **Camelot** fame Obie award winner Barbara Harris, superbly cast opposite Jason Robards as the dropout in **A Thousand Clowns**, and precocious Jodi Foster of **Tom Sawyer**.

Writer - producer Robert L. Joseph describes the film as "a spoof on death." It's the story of a terminally - ill child whose father strives to make her last days a fairy tale while her mother relentlessly seeks that illusive cure, says Joseph whose writing and directorial credits have glittered on Broadway London's west end, Paris and Hollywood.

And, as everybody involved in its creation insisted at a celebration launching here last week: "It's a film that has to be made."

Director Don Taylor says Hollywood has a bad habit of taking a good script and destroying it later on the cutting table. Taylor comments that in Canada there is every opportunity of realizing "this beautiful piece."

Harold Greenberg – a power in the film industry.

Greenberg's own vision of a creative film industry in Canada extends far beyond the ramparts of **The Last Castle**. "Canada can become the next motion picture centre of the world within the next five years," he says.

"We have everything we need to make films right here - excellent technical facilities, exciting locations, creative talent, cooperative unions and government aid," he says.

For Greenberg, Canada's motion picture industry is a dream come true. "It's here, it's happened and it's happening," he says.

And they indicate, he is quick to point out, that the kind of multi-faceted organization needed to produce such films is here. "And other people can do it," he says.

"The motion picture business is very high risk," he says. "There are businessmen interested but films must be presented on a business basis."

Greenberg's own initial investment in the industry and his career can't be measured in dollars and cents.

It was the same ambition and ability that helped him support his family at age 14, that drove him and his three brothers to borrow the money to buy a first camera shop, that prompted him to call the bluff of a conservative customer apprehensive about a new processing technique and buy the man's company "to do it myself."

The same ability that now allows him play for his life-time interest: "the creative - financial aspects of putting together a film."

He says: "I'm doing what I want to do."

If Montreal's movie magnate continues to focus the lens on his dream some day the curtains may be drawn on the story of Dr. Norman Bethune, "the one favorite film" Greenberg would like to make. He would like to see Norman Jewison direct the screen history of the Canadian physician whose work with the Chinese has made him a folk hero in the People's Republic of China.

And what Greenberg would like to see is already film history.

Little depth, few insights in latest novel by Ross

books

By BERNARD BASKIN

Sawbones Memorial
by Sinclair Ross
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Published in 1941, **As For Me And My House**, by Sinclair Ross, has been widely acclaimed as a Canadian classic. It is the tragic story of a clergyman with a creative gift, who without deep faith or true vocation, is shunted from one bleak prairie community to another during the 1930s. The trials and frustrations of the minister are vividly conveyed in the form of a diary that is kept by the protagonist's wife. The reader is made to feel the monotony, sterility, hypocrisy and cruel physical environment.

With **Sawbones Memorial** we are back in Saskatchewan. The time is 1948, and the grateful citizens of Upward have gathered to inspect their gleaming new hospital, and pay tribute to old Doc Hunter after whom it is being named. At the age of 75, and after 45 years in the small community, the beloved doctor is retiring and moving to Saskatoon.

In the hospital lounge the townspeople, eager to say goodbye to their old friend, mingle around the spiked punch and home-made sandwiches and express their affection, fears, concerns and prejudices. Homely humor alternates with tales of old scandals as the men and women of Upward, out for a good time, zealously protect their own precious dreams and secret recollections.

The modest, genial doctor has served the community well. He is wise, tolerant and compassionate. Yet, he is a fallible man who often took his fee in the form of a farmer's calf and periodically succumbed to the temptations of the flesh. He is able to regard the greed, stupidity and self-righteousness of his erstwhile patients with both anger and detached amusement.

The new doctor, not yet arrived, is a former resident of Upward who left as a young man. He was a despised "hunky" whose Ukrainian origins, broken English, and strange clothing made him a butt for the contempt and derision of his schoolmates. Although Doc Hunter exhorts the guests to welcome Nick, there is widespread opposition to his return – the transformation from hunky to doctor is too great.

At the end of the evening the weary guest of honor in a rambling soliloquy reveals a closely-guarded secret -- something the discerning reader must have surmised long before.

The entire action takes place during one evening and is ingeniously sustained through dialogue, flashbacks and an ever-flowing stream of consciousness. As Ross brings to life the joys and sorrows of a prairie community, the pieces gradually fall into shape, the obscure references become clearer, and the travail and satisfactions of the doctor are effectively described.

One reads this work with pleasure and even admiration. The author has a keen ear for dialogue and a sage awareness of human needs and foibles. But when it is finished there is the disappointed feeling that it all hasn't meant very much. There is little depth, and few insights. Ultimately the characters appear commonplace, even the honored doctor. Despite its faults, however, this is a bravura effort that will be widely read and appreciated.

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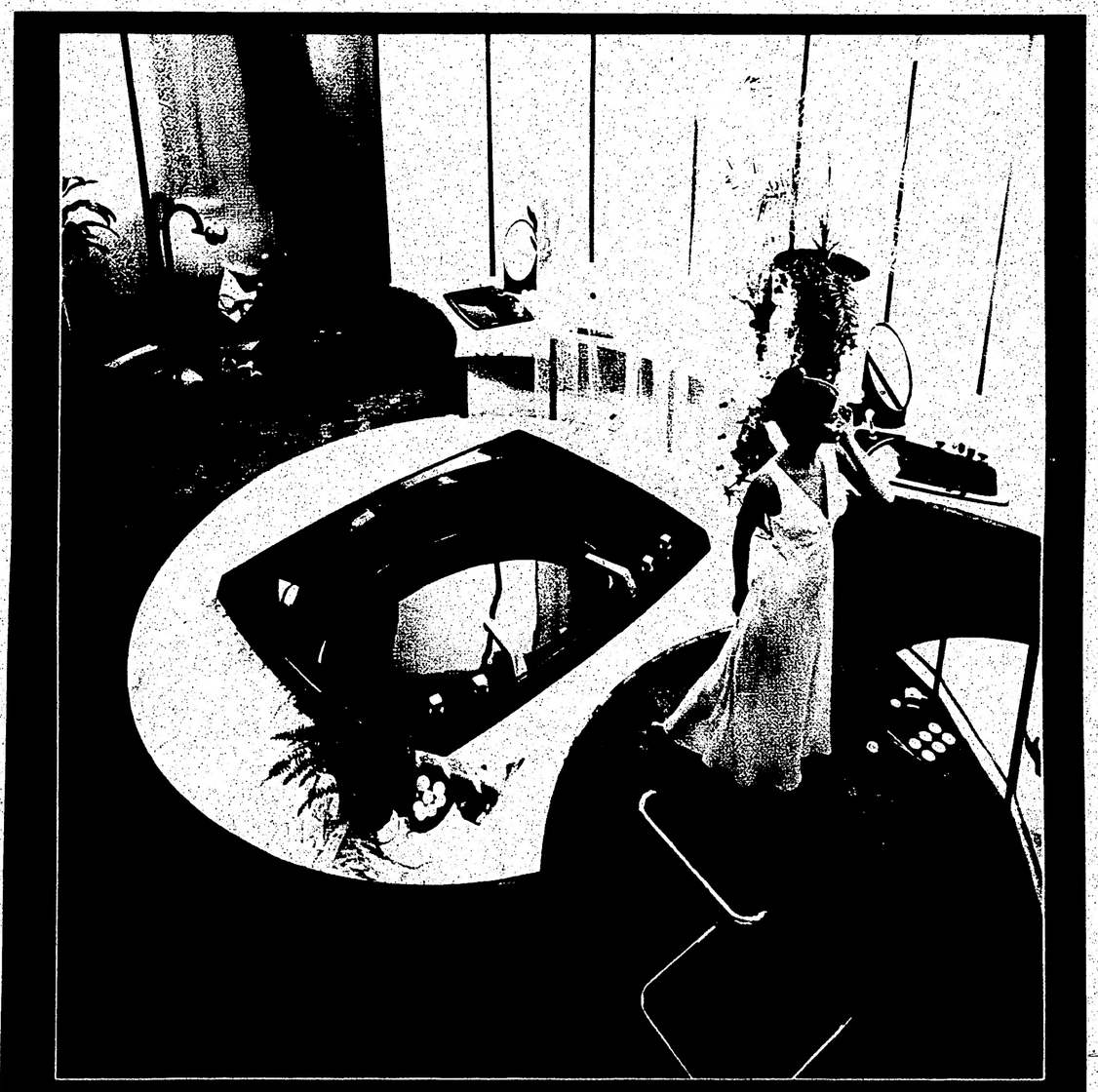
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Open letter protests vote

An Open Letter To the Canadian Minister For External Affairs, The Honorable Alan MacEachen

We, the undersigned Canadians, presently studying at the Hebrew University in Jerusalem were shocked and dismayed to learn of Canada's abstention in the recent United Nations vote which granted the Palestine "Liberation" Organization observer status. Such a vote is tantamount to legitimizing a group whose declared aim, only slightly muted in recent days, is the destruction of Israel, a member state of the United Nations. As Canadians, we have always been confident that our country would support the fundamental right of existence of other members of the United Nations.

We fear that now, under Arab oil blackmail, Canada is following Western Europe's example of succumbing to a shrewd campaign whose ultimate goal is the elimination of Israel. We are certain that Canadians as a people abhor and reject any political body which earns fame by terrorism and mass bloodshed. We can only hope that in the future Canada's record in the United Nations, and elsewhere, will show more principle and responsibility.

Signed:

Jerusalem, 1974.

Joel Isenberg, Montreal; David Israelson, Toronto; Ruth Rapoport, Toronto; Cyril Weintraub, Montreal; Naomi Frankel, Toronto; Josie Zaldin, Toronto; Randy Shiff, Toronto; Rhonna Weber, Montreal; Jacqui Rivers, Ottawa; Sarina Matarasso, Montreal; David Schwartz, Toronto; Richard Menkis, Toronto; Netanel Gold, Montreal; Jonathan Burke, Toronto; Steven J. Albert, Hamilton; Brian Shustois, Montreal; David Suffrin, Montreal; Philip Schein, Montreal and Karen Blum, Winnipeg.

Military strength, political moderation praised

Israel may yet be saved from its political isolation

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO -

A leading Israeli intellectual told an audience at the University of Toronto last week that a policy of military strength and political moderation -- which Israel has lately begun to adopt -- may yet rescue the beleaguered state of Israel from its deepening and dangerous political isolation.

The speaker, Amnon Rubinstein, dean of Tel Aviv University's law faculty, was here to deliver a series of lectures sponsored by the University's faculty of arts and science and the J. and G. Schwartz Memorial Lectureship.

In his final talk, entitled **Arab-Israeli Conflict -- Hope or Despair**, Rubinstein addressed himself to what he termed the "pivotal issue" in Israel today -- the reasons underlying Israel's growing political isolation.

Rubinstein, 43, a jurist, journalist and critic whose work has appeared in **Ha'aretz, The Journal of Contemporary History** and **The New York Times Magazine**, said the question of Israel's increasing political isolation since the Six Day War, and particularly since the Yom Kippur War, has become one of the most relevant factors in the life of the country today.

Speaking extemporaneously, Rubinstein rejected the "irrational" belief, said to be popular in Israeli religious and right-wing circles, that it is Israel's "lot and fate" to be a solitary nation among the nations of the world. "It would mean an end to our foreign policy and would be tantamount to resignation," he declared.

Rubinstein scorned the self-critical approach purporting to explain Israel's foreign policy failures in the last seven years. This view, expounded by many leftists, holds that Israel is to blame for her isolation because of her occupation of Arab lands, her creeping annexation, her insensitivity to Arab pride and her poor public relations.

Rejecting these ideas as very dangerous, he largely attributed Israel's isolation to what he called "objective political facts." He alluded to the fact that Israeli policy between the 1967 and 1973 wars, which he characterized as "power drunk without power," may have antagonized former friends and sympathizers.

Rubinstein scoffed at the notion that anti-Semitism or philo-Semitism plays or has played a determining role in moulding other nation's attitudes toward Israel. Illustrating his point, Rubinstein said: "You can find criticism of Israel even in such friendly countries as Denmark and Holland."

Striking a fatalistic note, Rubinstein then quoted the late David Ben-Gurion's contention that no vital economic, political or military reasons justify a permanent alliance with Israel.

But Rubinstein added that he was not suggesting that the U.S., like France some years ago, would abandon Israel for the sake of political expediency. "It is in America's interest to support a stable, democratic country like Israel," he remarked.

Answering a question from the floor, Rubinstein categorically ruled out as a viable possibility Western action to seize Arab oil fields. "The age of gunboat diplomacy is over," he said, smiling. "Journalistic speculation encourages such talk."

A long-time supporter of Palestinian self-determination, Rubinstein said the recent United Nations decision to recognize the Palestine Liberation Organization as the sole representative of the Palestinians was a "dark day" for the UN.

While emphasizing the need to assuage Palestinian grievances, Rubinstein stressed he cannot support the PLO because they refuse to "recognize my right to self-determination."

He added: "I haven't found moderates in the PLO, voices who advocate co-existence."

Rubinstein castigated Israel's post-1967 refusal to permit political activity on the West Bank of the Jordan. "It was a grave mistake to ask the Palestinians of the West Bank to choose between the PLO and the Hashemites," he explained. "But now it's too late to make amends."

Response vague to ads aimed at draft resisters

By RUTH KAHANE
CJN Staff Reporter

TORONTO -

The Hillel Foundation has had about a dozen anonymous responses to advertisements it ran on behalf of the Synagogue Council of America, directed to Jewish draft resisters in Canada looking for opportunities to return to the U.S.

The Synagogue Council of America, representing all major synagogue groupings, wants to suggest ways to do "alternative service jobs," as outlined in the Ford administration amnesty program for draft resisters, within the U.S. Jewish community. Ben Mayer, director of the Toronto Hillel Foundation, was contacted to advertise for the council in **The Canadian Jewish News** and the University of Toronto **Varsity** in an effort to reach the estimated 10,000 former draft dodgers living here.

In an interview, Mayer said the Hillel Foundation has not taken a political stand on draft resisters. "We are only passing on information so people will have freedom of choice," he explained.

"People won't leave their names. We have had something like a dozen responses. In a week we will contact the New York office and tell them if it is worth it for them to come," Mayer said. "But I am dubious as to how many people will want to return."

The council told Mayer they are willing to send a representative to Toronto because they have consulted with the American government and can arrange for return and employment in a synagogue or youth group type of job within the Jewish community.

They allotted $30 to the Hillel Foundation to advertise in the two Toronto papers. "They have the programs, they have the ideas," Mayer said. "If a person has adjusted to Canadian society, the issue of their return is an American one -- not a Canadian one. For us, it is not a prime concern.

"If the amnesty had come a few years ago, it may have been more effective. But many people have been here for eight to 10 years, and they must have made some accommodation to life here, or else they are in serious trouble."

Tougher laws won't reduce immigration

By MARK MEDICOFF
CJN Quebec Bureau Chief

Dr. Joseph Kage

MONTREAL -

Proposals to toughen immigration standards will not likely reduce a Jewish inflow from refugee-status countries, it was learned here last week by **The Canadian Jewish News**.

"Canadian immigration policies have always been predicated on the obligation to admit refugees from hostile countries and to re-unite relatives," said Dr. Joseph Kage, national executive vice-president of the Jewish Immigrant Aid Services.

For Jews, one view on immigration is a Talmudic concept of saving a life. "Where Jews and Jewish life is in jeopardy, the policy is that you must save a life," Kage stressed.

He said that a Jew from England or the United States would not be considered a refugee, and would therefore be prone to any immigration department guideline.

One estimate places the number of Jewish immigrants wishing to leave the USSR at 60,000 people. But approximately 20-25% may opt to immigrate to Canada or the U.S.

"How this will effect us is not yet clear," Kage said, "but this subject will be discussed at the next national committee meeting in about two weeks.

"I personally believe in a continued flow of immigrants as being necessary for Canada, since her immigration policy has also been predicated on economic self-interest, on the enlightened need for labor," added Kage.

He said that any permanent regulation changes in immigration should not come about for another year or two.

A taskforce composed of all interested parties have been submitting briefs on the government's proposed Green Paper on Immigration.

Kage said that the point system could be used more stringently . . . in addition to other demands.

"For example, a person's occupation demand rating could be reduced from say a former 15 points to five points. This kind of thing lends itself to interpretation."

Kage explained that it is like entering university; when the demand is so high that only A students can get admitted, and B students must wait their turn.

Calls for more stringent immigration regulations have been surfacing because unemployment statistics in Canada have been increasing with a current seasonally adjusted figure of 5.8%.

But one knowledgeable source on immigration told **The CJN** that the unemployment picture is only part of the problem. The origin of some new immigrants is also an important factor, suggesting a racial aspect to the issue.

The source pointed out that part of Canada's present inflow of human resources comes from Asia and South America. Immigration from those parts of the world has been increasing substantially, although the actual count in numbers is not exceptional.

"There is no question that somewhere there is anxiety about the racial aspect, and the government can't say, and shouldn't say anything about it," the source added.

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Is
Monday, December 2nd, 1974

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(Voters List)

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You are entitled to be entered on the list if you are 18 years old or will attain the age of 18 years on or before December 2nd, 1974, a Canadian Citizen or other British subject, and resided in the City of Toronto at any time between September 3rd and October 8th, 1974.

THE OFFICES NOTED BELOW WILL BE OPEN FOR THE PURPOSE OF REVISING THE LIST AT THE FOLLOWING TIMES:

CENTRAL: NEW CITY HALL, COMMITTEE ROOM 4 – 9 a.m. to 9 p.m. Monday to Friday – 10 a.m. to 4 p.m. Saturday.

EAST: FIRE HALL 17, 1904 QUEEN ST. E. – 3 p.m. to 9 p.m. Monday to Friday – Closed Saturday.

NORTH: FIRE HALL 28, 16 MONTGOMERY AVE. – 3 p.m. to 9 p.m. Monday to Friday – Closed Saturday.

WEST: FIRE HALL 14, 1285 DUFFERIN ST. – 3 p.m. to 9 p.m. Monday to Friday – Closed Saturday.

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Sunday, November 3rd, 1974
8:00 p.m.
In the School Auditorium
3630 Bathurst Street, Toronto

Sydney Eisen, Ph.D. Chairman of the Executive Committee
Harold L. Dessen, C.A. President

Jacob Burke, M.A. Principal Hebrew Studies
Sidney E. Kaz, Ed.D. Principal General Studies

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GRADUATES OF GRADE XII

Karen Anthony, Aubrey Appel, Linda Baum, Yael Bernstein, Linda Blum, Pearl Brenman, Eli Chaikof, Robert Chelin, Laila Clein, Howard Cooper, Thalia Fenyves, David Fishbaum, Hershel Garshowitz, Brenda Gasner, Michael Goldrich, Marsha Greengarten, Mark Gryfe, Ann Hershtal, Martin Himel, Sheila Hochman, Lori Hoffman, Edna Hussman, Florence Jacobowitz, Howard Kamen, Tova Kelman, Ira Kirshen, Peter Klein, Susan Klein, Mark Klyman, Brian Lass, Jan Levinter, Leora Marcovitz, Robert Markowits, Kathryn Margaret Moses, Edie Neuberger, Jill Pomeranz, Eddie Richman, David Rothbaum, Miriam Rubin, David Rose, Sammy Rosenwald, Esther Schenker, Robert Schonberger, Earl Schwebel, Nancy Sher, Lawrence Shiff, Deborah Siegel, Betty Sigulim, Shelley Silverberg, Steven Skurka, Michael Tanenbaum, Gary Tenenbaum, Lori Topper, Anna Turkienicz, Mark Turkienicz, Esther Warzecha, Mitchell Weiss, Miriam Wisebrod, Laura Wiseman, David Young, Pearl Zigler, Asof Zohar

BOROUGH OF YORK
Municipal Elections
NOMINATIONS

Notice is hereby given that candidates may file nomination papers with the Clerk at my office in the Municipal Building, 2700 Eglinton Avenue West, during the following period:

Thursday, November 7, 1974 – 8:30 a.m. to 4:30 p.m.
Friday, November 8, 1974 – 8:30 a.m. to 4:30 p.m.
Tuesday, November 12, 1974 – 8:30 a.m. to 5:00 p.m.

Withdrawal in writing of any nomination, verified by an affidavit, may be filed during the following period:

Wednesday, November 13, 1974 – 8:30 a.m. to 5:00 p.m.

Nominations may be filed for the following offices:

MAYOR
CONTROLLER
ALDERMAN FOR THE WARD IN WHICH THE NOMINATORS RESIDE
MEMBER OF THE BOARD OF EDUCATION FOR THE WARD IN WHICH THE NOMINATORS RESIDE
MEMBER OF THE METROPOLITAN SEPARATE SCHOOL BOARD FOR THE SEPARATE SCHOOL WARD IN WHICH THE NOMINATORS RESIDE
SEPARATE SCHOOL MEMBER OF THE BOARD OF EDUCATION FOR THE SEPARATE SCHOOL WARD IN WHICH THE NOMINATORS RESIDE

Nominations must be on prescribed forms which may be obtained from my office at any time prior to the nomination period.

The Municipal Elections Act 1972 provides that a nomination paper:

a) shall be signed by at least ten electors whose names are entered in the polling lists of electors entitled to vote in an election to such office;

b) shall state the name, occupation and address of the person nominated in such manner as will identify him and the office for which he is nominated; and

c) shall state the name and address of each elector signing the nomination paper and, where the office for which the person is nominated is a member of a school board, that such nominator is a public school elector or a separate school elector as the fact is.

H. G. COURTMAN,
Borough Clerk.

During his recent visit to London, Ont., Israel Opposition Leader Menachem Begin (left) received first 1975 UIA cheque from campaign chairman Robert Siskind. Looking on is Paul Caplan. (UIA)

BB conference applauds U.S.

By S. BRUSSELL

MONTREAL –

While applauding the U.S. government for its support of the Jackson Amendment, delegates at the B'nai B'rith Montreal Regional Conference recently met with mixed reaction on discussions regarding similar action in Canada.

"It is difficult to see how it could be done here," said Boris Moroz, President of Canadian B'nai B'rith, stressing the differences in Canadian and American trade practices. "Sometimes boycotts are counter-productive," he added, "but if something could be done, we would do it."

The conference is the first of what is hoped will be an annual series promoting personal involvement and better informed Canadian Jews on issues confronting world Jewry, Moroz said.

Recommendations made at the conclave will be submitted to the B'nai B'rith steering committee for further discussion and implementation.

"This meeting is not an end in itself," Moroz emphasized. "The real end is the action that will follow."

The conference overwhelmingly supported the existing concept of a unified Jerusalem, proposing that an international body or group of religious bodies supervise the Moslem, Christian and Jewish institutions, and that governments should be encouraged to recognize the city of Jerusalem as a viable and permanent entity.

A campaign to prepare kits containing religious articles which are difficult or impossible to obtain in the Soviet Union, was recommended. These kits would be sent to Jews who choose to stay in the Soviet Union but who still desire to retain their religious and cultural identity. The tangled logistics of implementing such a program concerned many delegates.

Personal assistance was pledged by all members for Soviet immigrants arriving in Canada, the U.S. and Israel. Welfare and education programs were recommended.

The resolution of war or peace may be near, says Gen. Yariv

By SHELDON KIRSHNER
CJN Staff Reporter

TORONTO –

Israeli Information Minister General Aharon Yariv told a Bonds meeting last week that Israel has entered a "fateful juncture" in its history and that the overwhelming question of war or peace may very well be resolved within the coming weeks or months.

Gen. Yariv, who was chief of army intelligence from 1964-1974, conveyed army intelligence from 1964 to 1974, conveyed his graphic assessment of the Middle East situation to several hundred persons attending a dinner honoring community leaders Eric and Esther Exton at Adath Israel Congregation here.

Rabbi Erwin Schild, spiritual leader of Adath Israel Congregation, praised the Extons as exemplary, upright and honest Jews -- pillars of the community.

Gen. Aharon Yariv

Gen. Yariv, who represented Israel in the negotiations and signing of the ceasefire agreement with Egypt at Kilometer 101 last January, said that his country is prepared for a comprehensive settlement with the Arab states. He emphasized that Israel will relinquish considerable occupied Arab territory in order to achieve a viable and lasting settlement.

But he warned his audience that Israel is wary of affixing her signature on yet another set of military disengagement accords which, he said, will not further the cause of peace. "We want political and not military disengagements," he declared with a wave of the hand.

Gen. Yariv, a short, dynamic man, cast doubt on the willingness of the Arabs to negotiate a genuine political agreement. "I'm not too optimistic about such a settlement in the near future, but there is some chance," he allowed.

Describing the present-day mood of the Arabs, Gen. Yariv explained that they are "flushed with victory and self-confidence" as a result of their early triumphs in the Yom Kippur War. "The Arabs find themselves in a 'take-off' period and this frame of mind doesn't prepare them for compromise."

Gen. Yariv, who served as Golda Meir's special advisor on Arab terrorist activities prior to the outbreak of the 1973 war, admonished the Arabs not to miscalculate the state of Israeli society. He termed as dangerous the Arab propensity to "misread our sensitivity to human life as weakness and our soul-searching as indicative of our social disintegration."

He said the Arabs should remember that in the closing stages of the last war the Israeli army moved to within striking range of Cairo and Damascus.

Reflecting on the course of the war, Gen. Yariv admitted that initial Arab successes could be ascribed to what he called Israeli complacency. He added: "We can't take anything for granted anymore."

Gen. Yariv revealed that the Israel defence forces are now engaged in a "feverish effort" to rebuild and consolidate its strength and that its fighting capacity has been increased by 50% in the last year. "The one decisive factor in the Middle East equation is our strength," he remarked.

Discussing the problem of alivah, Gen. Yariv stressed that immigration is "the rationale of our existence and the moral justification for our claim to the land of Israel."

He said that it was of prime importance to absorb new immigrants -- particularly Russian ones -- "in a manner befitting the '70s rather than the '50s. They're not coming from caves and ghettos anymore."

In a brief interview with The Canadian Jewish News, Gen. Yariv was asked to gauge Israel's image abroad. He conceded that Israel is bedeviled by a martial image due to her occupation of Arab lands, and that it may be difficult to counteract the powerful thrust of oil-stimulated Arab propaganda.

Israeli night planned

TORONTO –

Upper Canada Lodge B'nai B'rith is climaxing its most successful Israel Bond campaign ever with a gala Israeli Night Extravaganza on Saturday evening, Nov. 2 at B'nai Israel Beth David Synagogue which will include a well-earned salute to lodge member Dr. Norman W. Shaul, aptly billed on the program as 'Toronto's Mr. Israel Bonds.'

There is scarcely an aspect of the Bond campaign in which Dr. Shaul is not an active participant as speaker, organizer, cash-collection committee-man, and board member, and his influence has sparked the participation of literally hundreds of individuals as Bond-investors for Israel.

As for the extravaganza part of the program, this is in the talented hands of Emil Cohen, of Grossinger fame, and a company of outstanding Israeli singers and dancers.

Dr. Norman W. Shaul

Peretz Miransky, Torontonian and noted Yiddish poet, will be honored this Saturday, Nov. 2, by the Yiddish-speaking community on the occasion of the appearance of his latest volume of poetry.

You are invited to attend a service and lecture on

HUMANISTIC JUDAISM

There is now a fourth alternative in Judaism to existing Orthodoxy, Conservatism and Reform. It is called Humanistic Judaism.

Humanistic Judaism is an attempt to make Judaism relevant to a scientific age and to an urban culture. It does not find the heart of Judaism and of religion in a belief in a supernatural god. Rather, it finds the essence of Judaism in a moral commitment to human dignity and to ethical behavior. The Philosophy of Humanistic Judaism was first given organized religious expression with the establishment of The Birmingham Temple of the Detroit area in 1963, and today there are three other Humanistic Jewish Temples – one in Deerfield, Illinois, one in Westport, Connecticut, and one in Houston, Texas.

In 1969 the Society for Humanistic Judaism was established in Detroit. Its purpose: to provide an international voice for Humanistic Judaism to sponsor the creation of philosophic and aesthetic materials for educational purposes, and to organize new congregations.

So, on Friday, November 8, the Society will present a service of Humanistic Judaism with a lecture on its philosophy for interested Jews in the Toronto area. Rabbi Sherwin Wine of The Birmingham Temple will present the service and lecture, with a question and answer period to follow.

If you are unaffiliated because there is no Jewish institution in the Toronto area which conforms to your beliefs or life style – or if you feel hypocritical or discontent with your present Jewish Religious affiliation – Humanistic Judaism may be the answer.

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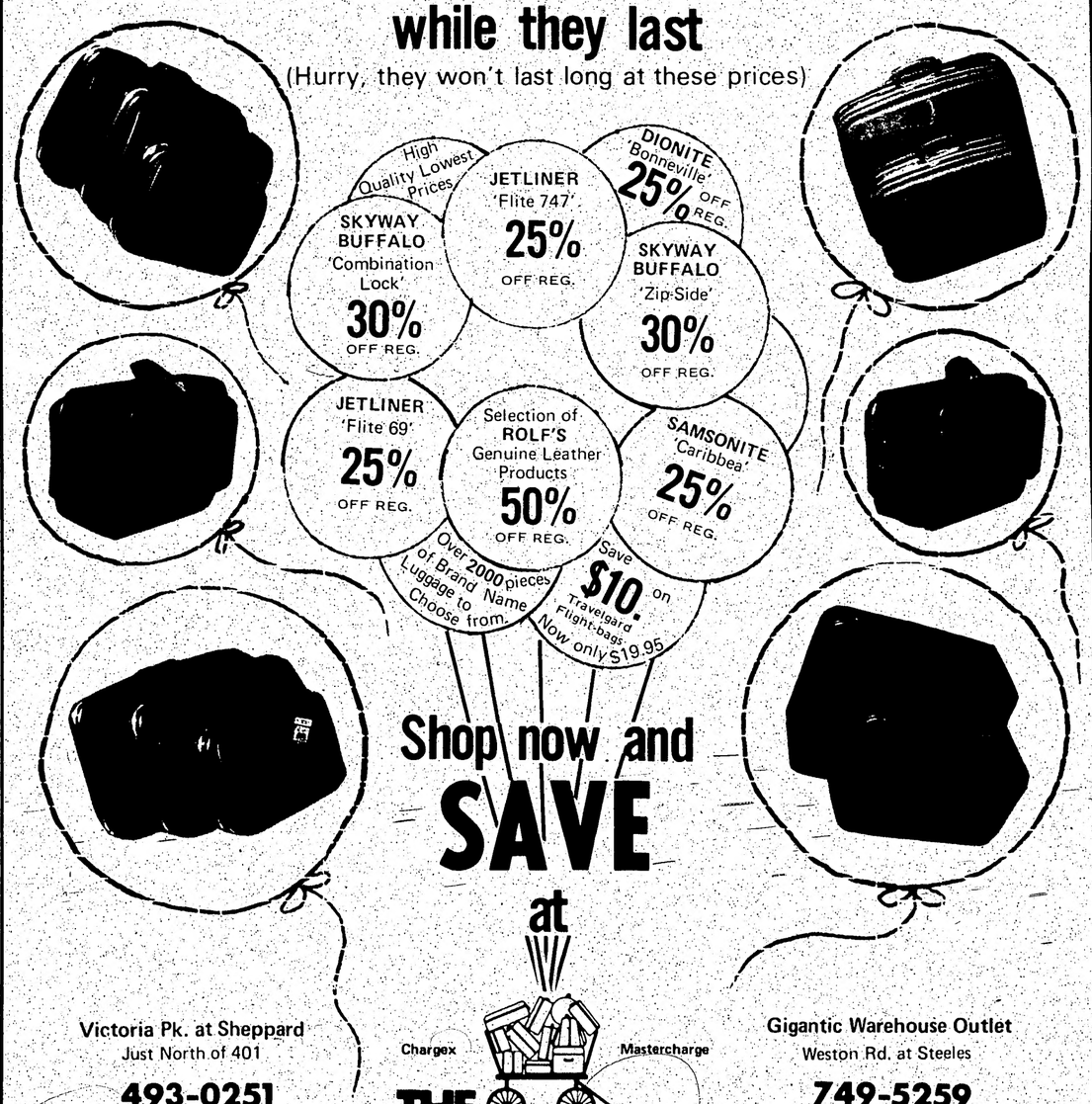
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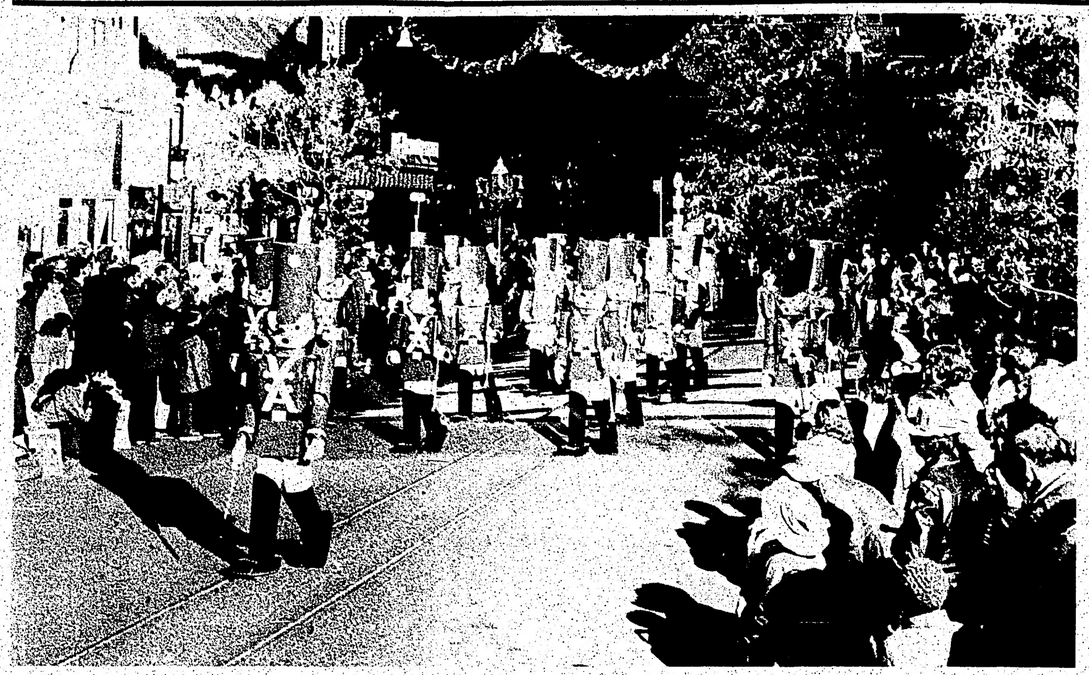

Toy soldiers march along a holly-bedecked Main Street, U.S.A. at Florida's Disney World. The state offers a number of special celebrations during the holiday period including football bowl games, festive parades, concerts, and art displays. (Walt Disney Productions photo)

Crandon Park graces resort

MIAMI, Fla. -

Picture a white sandy beach, swaying palms and gentle ocean breezes. A South Sea island? No, it's Greater Miami's beautiful Crandon Park.

Only minutes from the heart of Miami, the 898-acre park on Key Biscayne, is one of the area's most extensive and popular family recreation centres.

Crandon Park retains much of the charm from days when the island was a wilderness covered with towering palms and thick mangroves.

Begun in 1947 with the completion of the Rickenbacker Causeway linking Miami with Key Biscayne, Crandon Park is part of the Metropolitan Dade County parks and recreation department which operates 16 parks and more than 8,000 acres of recreational land.

The 2 1/2 miles of natural white, sandy ocean beach, together with thousands of graceful coconut palm trees -- largest single stand in North America -- provide the park's prime aesthetic appeal and has made it a location for movies and television.

Several hundred feet offshore and visible at low tide, is a sandbar which acts as an excellent breakwater making conditions for swimming at Crandon Park some of the finest anywhere.

Kosher hotel predicts another popular year

MIAMI BEACH -

The Caribbean Hotel on Miami Beach launches its winter season Nov. 17 with every sign that this will be one of the busiest years for the popular kosher hotel. The Caribbean occupies an entire oceanfront block on famous Collins Ave. from 37th Street to 38th Street.

Owner/General Manager Sam Schechter, whose family operated outstanding hotels in the Catskills for many years, says that this winter season is topping all expectations.

The Caribbean is famous for its Olympic-size heated fresh water pool, poolside patio and its long expanse of sandy beach. This area is not obstructed by adjoining buildings, so you can enjoy two more hours of sunshine daily.

The spacious rooms have radio, TV, air-conditioning and heating to ensure guests the ultimate in comfort. Daily services are conducted in the Caribbean's private oceanfront synagogue which is right on the premises. Dancing, entertainment and many social activities also await the guests. The hotel also offers free parking on the premises.

The Caribbean's strictly kosher dining room offers a breathtaking view from all sides. The Caribbean's chef caters to special diets with salt-free, sugar-free and fat-free meals available. Meals are served under the supervision of the Union of Orthodox Jewish Congregation of America.

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This is part of Century Village of West Palm Beach, the largest adult condominium community in the State. It has about 14,00 residents.

Largest such-complex in Sunshine State

Florida condominium project completed

West Palm Beach, Fla.--Construction of the last condominium building has been completed and the last apartment unit has been closed at Century Village of West Palm Beach, making the active adult condominium community of approximately 14,000 residents the largest completed complex of its type in Florida.

The developer of Century Village is Cenvill Communities, Inc. which is in its first year of construction of a new Century Village at Deerfield Beach, 32 miles south of West Palm Beach. Cenvil has on the drawing boards a third Century Village in Pembroke Pines, west of Hollywood, farther south on the Gold Coast.

There are 351 two-storey and four-storey residential condominium buildings in the first Century Village, containing 7,800 units on a 650-acre site immediately east of Florida's Turnpike at the West Palm Beach interchange.

A sales program began in mid-1967 and construction was underway by late 1967. Initially, the lowest priced units, a one-bedroom, one-bath model, sold for $8,900. Today, resales of that same model are double that price.

Over a seven-year period, Century Village of West Palm Beach has grown in population by 2,000 residents a year and completed more than 1,000 units a year.

The basic concept of the first Century Village and its sister developments is an active adult community of low-rise residential condominiums keyed to a total recreational, cultural and social lifestyle. This total way of life revolves in and around a giant clubhouse complex that is staffed with professional management to provide a complete and exciting program.

There are 14 swimming pools, an 18-hole executive golf course, four tennis courts, 48 shuffleboard courts and lakes for boating and fishing included in an overall professionally supervised recreational package.

In the beginning there were four social and recreational employees. Today there is a fulltime staff of 27 and a part-time staff of 12 involved in an elaborate community activities program.

When occupancy began, there were six maintenance employees. Today there are 85 on the company payroll plus an additional 60 employed by a subcontractor to perform various specialized services.

The medical coverage has grown from an internist and a cardiologist to currently seven doctors in a centrally located medical building.

A survey that was made at Century Village indicated that residents came from 31 states plus four Canadian provinces and Israel, England, Australia and South America. The largest number of Century Villagers are from New York, Massachusettes, New Jersey, Pennsylvania, Maryland and Michigan.

Romance has blossomed with 61 marriages recorded of people who met and were married since moving to Century Village.

About 20 miles of paved streets wind through the complex and about five miles of shoreline rim numerous lakes, lagoons and canals.

H. Irwin Levy, president of Cenvill Communities, Inc., the developer, credits the residents with shaping the concepts used at Century Village.

"We found out the things they needed and wanted," Levy said. "We did surveys. The programs grew. For instance, who would believe we have six separate classes in anthropology? The residents love it."

In addition, motion pictures and at least two "live" productions are presented weekly, including name bands and variety performers, legitimate stage productions, musicals, opera, ballet, concerts, lectures and variety shows. Enough show business veterans live at Century Village to form the "Village Vanities" which stages musical-comedy revues for residents.

Increasing kosher tours real boon for traditional

THORNHILL, Ont. -- The past few years have witnessed a welcome increase in the number and quality of domestic kosher tours. Opportunities to visit major tourist attractions in North America are rapidly becoming available for the first time -- a real boon for the traditional traveller. Next year promises the greatest selection of departures ever offered by the kosher tour wholesalers.

Kosher tours are vastly different than "kosher packages." Packages merely provide the passenger with transportation and a stay at a kosher hotel in Miami, Mallorca or elsewhere. The kosher tour, on the other hand, offers a full complement of sightseeing, usually on a circulating basis. This has been a major industry in Israel for years, but virtually neglected in the Western Hemisphere. Kosher tours attempt to duplicate the features of non-kosher tours but should not be confused with Jewish interest tours.

Overnight kosher bus tours began in the United States in the early 1960s as an extension of very popular one day trips out of New York City. These are usually four or five day midweek tours which concentrate on one particular scenic area. Kosher meals are served at a synagogue or restaurant near the tour hotel. Unlike regular bus tours, which move from point to point, the kosher bus tour visits several tourist attractions while remaining at a single base.

For the summer of 1975, two companies will offer weekly departures to such destinations as Cape Cod (Boston), White Mtns. (Bethlehem), Colonial Virginia and Ottawa/1,000 Islands. While departures are from New York City, airlines are now offering special reduced fares so that non-New Yorkers will be attracted.

Indeed, improved consumer awareness on the part of the carriers and the hotels has now made it possible to provide kosher versions of popular 12-day air and bus tours. Destinations for next year are California, Western Canada and the Rockies, and Traditional Mexico. California tours start in San Francisco, continue down the rugged coast to Los Angeles, and after visiting local attractions, proceed to either Palm Springs/San Diego or Las Vegas.

The Rockies tour touches Calgary, Banff, Vancouver and Victoria with Denver, Seattle and the Inside Passage to Alaska as possible options.

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- Come to Florida and visit Century Village, America's greatest condominium value. See 10 furnished model apartments, priced from $15,690.

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Century Boulevard, Deerfield Beach, Florida 33441.
Another community achievement by Cenvill Communities, Inc., developers and operators of Century Village at West Palm Beach.

Residents of Neve Aviv, a suburb of Tel Aviv, demonstrate against a City Hall decision to construct more buildings in this area. Trees were planted on spots where new houses were to be built. (IPPA)

Montreal survey shows struggle

Cont'd from Page 1

prominence and influence beyond the bounds of their own organization.

In order to fill the obvious void (in leadership with the passing of Sam Bronfman) a group of people, mainly with AJCS orientation, began to meet privately, approximately on a monthly or bimonthly basis, in order to plan for the major decisions to be taken by the community. "The group has no official standing and does not publicize its existence. It has about 10 or 15 men."

There has been no large scale emigration as a result of current Quebec problems, but many Jews would appear to be less permanently ensconced in the province than they were 10 years ago.

The report indicates that Montreal is characterized by it "recency" of immigration. The constant flow of immigration affects the consciousness of Jews with reinforcement by the pressure for ethnic identification apparent in Quebec, making Montreal a more closely-knit community than its American counterparts.

This is the social setting in which Waller bases his analysis of the Montreal Jewish community, and he asserts that Congress, at one time the foremost umbrella organization in the community, has become weak.

Congress tries to pretend it is the "supreme body," yet must depend on others for funds. He said AJCS has been able to exert considerable influence on broad policy directions for the community "because of the power of the purse string.

"Not only does Congress not have that power, but the power is becoming increasingly centralized. One of the characteristics that distinguishes AJCS from its predecessor organization is this increased centralization.

"Continuation of this trend is resulting in a departure from the traditional federal structure of Jewish community organizations. Whether this is a desirable development or not depends upon one's value position," he added.

Waller also reported that there is conflict between the Zionist Federation and Congress where both groups assert jurisdiction. "Examples of this are policy on Soviet Jewry and relationships with the government on matters concerning Israel. Most recently, the establishment of a national committee on Soviet Jewry was held up for months because of a dispute between the CZF and Congress."

B'nai B'rith also has some jurisdictional disputes with Congress, but the organization "does cooperate with the CJC in a joint community relations effort."

In recent months, the relationships between the three bodies have been improving, especially through the Canada-Israel Committee. Two weeks ago, Congress and B'nai B'rith completed and signed an agreement fostering partnership.

But Waller affirmed that rivalry and competition will continue to exist between Congress and AJCS "until one or the other emerges as clearly dominant.

"For the moment the key area of competition is education. As the financial aspects of education grows in importance, AJCS is likely to prevail there too," he stated in his report.

Rebbitzen's ardent zeal stuns, sobers audience

By ELLIE TESHER

TORONTO –

The spotlight on the beautiful, polished performer created instant drama at Beth Sholom Synagogue Sunday night. The audience of 600, stilled to a 90-minute silence, punctuated only by muffled sobs, gave her a standing ovation.

The Rebbitzen Esther Jungreis in striking showbiz attire, started her dramatic recitation like a vulnerable child, making a plea. She speaks with breathy Hungarian accent with undertones of more familiar New York pronunciation as she builds her message, with touching reports on her recent trip to Israel, and the wounded boys she asked to bless her.

Then, in the eloquently articulated language of the educated, with fluent Hebrew references and translations from the holy books, she socks her mandate home, with uncompromising accusations.

Speaking to a predominantly parent gathering, Mrs. Jungreis denounced the meagre Jewish education handed out from "bar mitzvah factories," to a generation of lost Jews "who graduate from religious learning at age 13."

A mother of four aged 7 to 17, daughter of a rabbinical line, wife of an Orthodox rabbi in a suburb of New York, and a columnist for The Jewish Press, Esther Jungreis is the founder of Hineni (Here Am I), the first Jewish revival movement. More than 10,000 people "turned on" to her magic appeal at Madison Square Garden just one year ago. The Israeli government asked her to bring to the Jewish homeland her bid for a more learned and inspired Judaism. In Jerusalem, Tel Aviv, Miami Beach, Chicago and Montreal, audiences are stunned and sobered by her obvious sincerity, and hard-hitting emotions.

She started the Hineni movement two years ago when she faced a radically divided assembly of hostile American youth. She called for presentations from each of the varying cultures: Afro-Americans, Puerto Ricans, Catholics and Jews. She said only her own people tried to be invisible by silence. The rebbitzen determined then on a revivalist mission to awaken "deprived Jews" to their own heritage.

Sunday night, mothers and fathers wept when she spoke of Melanie, the Boston University student whose affluent parents tried to solve her drug problem with a trip to Israel. Wandering aimlessly, searching for purpose, she died of an overdose at 19, in a chicken bazaar in Afghanistan. The rebbitzen's voice rose to a maternal wail as she cried to Melanie that she could have found purpose as a daughter of princes and priests, as a Jew who has a covenant with God.

Esther Jungreis may seem an experienced showperson, but she credits her training for her calling to childhood lessons from Bergen-Belsen and Auschwitz. No one can doubt the motivations that stem from watching an old man, a witness to his young son's murder by German soldiers, and himself in line for the crematorium, wash his hands and recite the Kaddish.

She speaks of modern education only leading to materialistic gain, and not touching the student with the language of the soul. Once you teach the truth, every Jew comes home, she says. The crusading rebbitzen has a retinue of followers: former Jews for Jesus, Arab sympathizers, and others who had defected to alien cultures. She exhorts her audience to never give up on alienated Jewish souls.

Mrs. Jungreis talks politics with piercing castigation for silent Jews who depend on negotiations for Israel's survival. The murderers of Maalot are invited to speak to the United Nations, she said, and Canadian Jews watch their country abstain from comment. How long, she asks, since the world was silent witness to the Holocaust?

A standing ovation met the rebbitzen's concluding Am Yisrael Chai. Of the 100 young people present, many were eager to report their reactions to The Canadian Jewish News: "I felt she was speaking to me . . . it was pertinent . . . her message is definitely needed" were some comments from people aged 17 to 26.

A few young matrons were critical: "This is too dramatic for me," said one. One young Israeli veteran of the Yom Kippur War said, "It's true, her stories have a twist to serve her cause, but we need Jews to return to Judaism."

Hadassah-WIZO presents Mayor Crombie plaque

TORONTO –

Mrs. Irving (Esther) Matlow, president of the Hadassah-WIZO Organization of Toronto, this week presented a plaque to Mayor David Crombie to mark the 50th Toronto Hadassah Bazaar, which took place last Wednesday.

The inscription states that the Hadassah-WIZO Organization of Toronto has furnished a room in the School of Physiotherapy at Asaf Harofe Hospital in Israel to honor the City of Toronto. "The bazaar has been an annual event since 1924 and forms part of the social history of Toronto. It has greatly assisted us in our humanitarian work," said Mrs. Matlow.

Mayor Crombie was given a lucite paperweight, designating him an honorary Life Associate of the Hadassah-WIZO Organization. Founded in 1917, Hadassah-WIZO is devoted to social welfare services, medical aid and education for needy women and children in Israel.

In conjunction with this presentation, vintage cars and fashions were on display in Nathan Phillips Square. The clothes were created by design students at George Brown College for the Bazaar '74 Fashion Show, using fashion motifs of the past five decades.

Representatives of the organization at City Hall included Mrs. Robert Gordon and Mrs. Herbert Binder, of Hadassah Bazaar '74.

Rothschild at odds

Cont'd from Page 1

raised such a possibility. The board's chairman, these sources said, is "strongly opposed" to any possible dealing with Rosenbaum and feels the only course open to the corporation is "straightforward legal routine." According to these corporation sources, the board's decision not to help Rosenbaum definitely ends any hopes to refloat his erstwhile financial interests.

The Israel Corporation has been under strong attack in Israel political and economic circles for losing money by transferring funds to Rosenbaum and for placing monies abroad instead of investing all available funds in Israel's economy as is its stated aim.

At the Oct. 17 meeting, Rothschild made it clear, however, that he intends to head the board and help develop the corporation's activities in Israel.

The board's decisions will not conclude the Rosenbaum scandal. The bank is still in moratorium and its 12,000 depositors are not receiving their money back. Corporation sources said that its own investigation into these facts will be completed "in a few days" and indicated the report will probably be made public.

In Geneva, Rosenbaum told the Jewish Telegraphic Agency that he believes his bank, the International Credit Bank, and his various financial concerns will be saved and all depositors will get back their money.

Rosenbaum told the JTA that his financial difficulties started last spring after the management of the Hessische Landesbank Girozentrale, a partner in his bank, was reshuffled and the new directors tried to avoid their responsibilities in the Geneva bank in which they held a 36.4% interest.

Rosenbaum himself is a changed man from his relatively recent past. Apparently suffering from lack of sleep, he has red eyes, a sallow mien and a broken voice as he narrates what he terms "the lack of gratitude and even of basic friendship" from which he now suffers.

Real Estate Marketplace

Orthodox families buy apartments in Israel

NEW YORK –

Religious families now constitute the largest single group of buyers from abroad of condominium apartments in Israel.

Simcha Ben-Shaul, managing director of ISRALOM, Israel Homes & Real Estate Ltd., reported that Orthodox families who intend to eventually immigrate to Israel today dominate the market for homes and apartments sold in foreign currency to Jews overseas.

ISRALOM is a consortium of the country's leading building and financing organizations established in 1971 to serve families buying homes in Israel while still resident in the Diaspora.

ISRALOM offices in North America and Europe as well as in Israel point out that modern religious couples, most of whom are university graduates, constitute almost 1/2 of all buyers and by far the largest single grouping in today's overseas market for Israeli apartments and detached houses.

ISRALOM condominium projects are rapidly being completed in neighborhoods of Israel's major cities which include both observant and non-observant families. It was pointed out that the company's apartments and villas in Tel Aviv, Afeka, Ramat Eshkol and Palace Heights in Jerusalem; Holon, Ramat Gan, Ramat Poleg, Netanya, among other locations, are attracting many young Orthodox families from the United States, Canada, Great Britain and other Western countries, as well as Israelis of similar religious backgrounds. Several new buildings are rising in Givat Mordechai in Jerusalem, which is an Orthodox quarter housing many families from overseas.

Special attention is given nowadays to the Jewish community in Canada. The close ties between the Canadian community and Israel is well known. ISRALOM will continue on promoting more Canadians to purchase homes in Israel.

Prices for condominiums sold through ISRALOM range from $35,000. The company guarantees that the contracted price is the price at completion.

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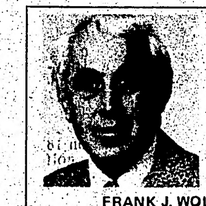

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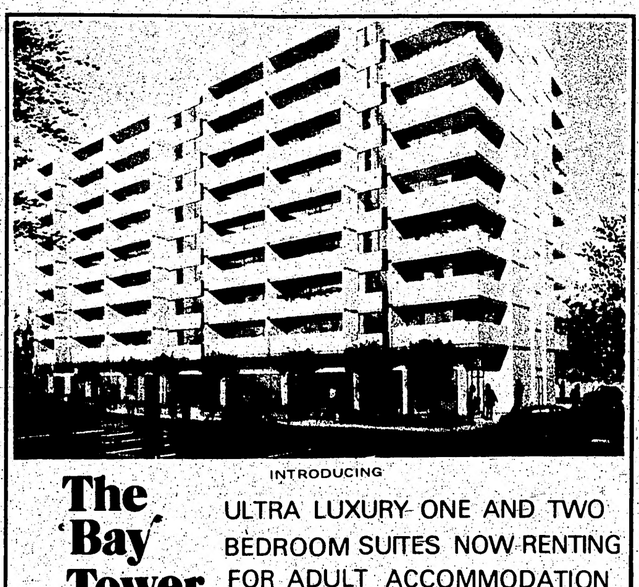

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$28,900 full price, large modern 2 bedroom apartment. Large 8 3/4% mortgage for 15 years. Elevator, balcony, air conditioned, parking, appliances. Call Mrs. Shine 787-3876. Rotenberg Real Estate Limited, Realtor, 782-4431. 1

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Experienced salesperson for selling yard goods, materials, in a yard goods & materials store. Good wages. Natan Textiles, 633 Queen St. W., 368-9653. 1

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Sales help for prestige men's wear store, best salary and working conditions. Apply, Revitch Men's Shop Ltd., 968 Eglinton Ave. W. 781-7474. 8

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UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Cheryl Judith Rosen** will take place Sunday, November 3rd, 1 p.m. at Bathurst Lawn Memorial Park, Washover Lodger Section, Relatives and friends invited. 1

OBITUARIES

Berlin, Samuels - On Oct. 19, late of 526 Briar Hill Ave.

Cook, Jessie - On Oct. 20, late of Detroit, Mich.

Copec, Morris - On Oct. 20, late of 292 Brighton Ave.

Collin, Pearl - On Oct. 25, late of 7 Rondale Blvd.

Grosman, Pesia - On Oct. 27, late of 50 Barksdale Ave.

Heller, Jules - On Oct. 27, late of 18 Cedarcroft Blvd.

Renfo, William - On Oct. 22, late of 15 Canyon Ave.

Rittenband, Lazarus - On Oct. 24, late of 35 Canyon Ave.

Sherman, Barry - On Oct. 22, late of 6171 Bathurst St.

Stupp, Issie - On Sept. 19, late of 3171 Bathurst St.

Wagman, Rita - On Oct. 25, late of 595 Brookdale Ave.

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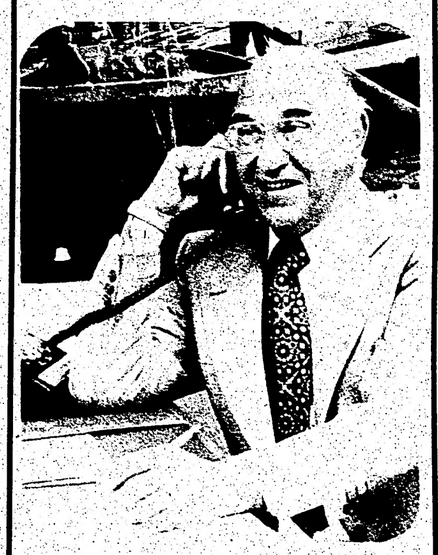

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Apathy of students is blamed on communal contradictions

By HARVEY ENCHIN

TORONTO –

Rather than the innocuous panel discussion originally planned to open the Toronto Zionist Council's current season, last week's meeting at the Zionist Centre was an eruption of misunderstandings and verbal hostilities between one of the panelists and the more than 75 people in attendance.

Jack Eisner, recently appointed secretary-general of the Canadian Union of Jewish Students, (CUJS), said there is a minimal level of Jewish activity on campus compared to four or five years ago.

"The political turmoil of the late 60s provided a lot of motivation for Jews to be involved as Jews in that general trend," he said. "They identified with that movement . . . for social justice, for democratization, and they wanted to participate in that movement as Jews. Today it's a lot quieter."

The Simon Fraser University graduate charged that the apathy, frustration and despair of Jewish students was partially a result of the contradictions they saw in the community: that despite the communal desire for the continuation of the Jewish people, Jewish education had low priority; there was a lack of interest in accepting new ideas; and that the community was afraid of the Jewish student movements.

The evening's program was entitled **Zionism Today: What is Commitment in a Non-Commital World.**

Many Jewish students who went to Israel returned frustrated after spending two or three years there, Eisner continued.

"If Israel makes the claim of centrality in Jewish life today, then Israel has responsibilities to that claim," he said. "Israel has a responsibility to the Diaspora; it has a responsibility to listen to what we have to say."

He further charged that within the World Zionist Organization, the World Union of Jewish Students had found "very strong enemies."

He expressed dismay at the lack of kinship between North American Jews and Israelis; he criticized the shalichim sent from Israel for doing nothing more than pushing aliyah; and he told the now-grimacing gathering that CUJS was working to enrich Jewish life here and now, rather than devote itself entirely to aliyah, to which, he said, most Jews would not commit themselves.

Eisner's final allegation was that many students were prevented from working with Jewish youth groups because of their identification with the left generally, and Labor Zionism in particular.

Israel Embassy Counsellor Yosef Yaacov's eloquent talk on Zionism as a national liberation movement fell largely on deaf ears as the participants prepared to vent their indignation on Eisner.

Osgoode Law Professor Norman May, moderator of the panel, said the estrangement of Israelis from the Jews of the Diaspora was a part of a natural process. It's a new generation, he explained. These are the children of the original settlers and many do not consider it such a privilege to live in Israel.

Reuvan Eytan, director-general of the information department of WZO and secretary of the World Zionist Council, declared flatly that Eisner's statements about Jewish students and aliyah were false. He said he spoke to 40 Hillel members at McGill University who were very committed to the cause. He countered Eisner's criticism of the shalichim, "they are not sent only for aliyah . . . they are sent to encourage links with Israel in all forms."

One spectator told Eisner to stop blaming the parents for everything and still others said the students hadn't given the community a chance; that Jewish education had high, not low priority and that sending money was as important as sending their children to Israel.

Max Goody, vice-president of the ZOC, said Israel had no identity without a Jewish identity and that the Jewish students "who don't know what to make a commitment to, don't know the meaning of Jewish existence."

Following the meeting, coffee was served to douse the flames.

Israeli women growing tired seeking equality

By W. L. WINTROBE

TORONTO

A University of Toronto lecturer has criticized the passiveness of newlywed women in Israel, "who are regressing to the role of the Canadian women of the '50s."

Hadassah Rosenberg, who lectures on women's history at the U of T, said Israeli women have grown tired of equality in the army, in the professions and in politics. They want to be housewives, she declared.

"The Israeli woman today feels that she has no need to assert her independence because her Zionist grandmother did so at the turn of the century when she was forced to take an equal role," she told about 40 persons attending a Toronto symposium of the National Council of Jewish Women. Mrs. Rosenberg has spent much time in Israel over the last few years.

A fascinated audience listened while the wife of Rabbi Stuart Rosenberg cited ideal models of Jewish women throughout history, the matriarchs, Sarah and Rebecca who, in a backward polygamous society, managed their husbands' estates. Jacob felt the necessity to consult his wives, Leah and Rachel, before returning to his homeland. Deborah, "a great woman with a man behind her," managed an important war.

Mrs. Rosenberg also gave examples from history of "women at the window" who "placed barriers between themselves and the outside world." Although some represented motherhood, compassion, sensitivity and the futility of war, others symbolized the passive observance of life.

Council members were told that God punished King David's wife, Michel, by denying her children because she was too comfortable at peace. Even princesses must get involved with life, she declared.

"Jewish society has always been flexible," Mrs. Rosenberg asserted. "There has always been room for women to lead." She cited the seven daughters of Zelophad who were allowed to take over their dead father's land.

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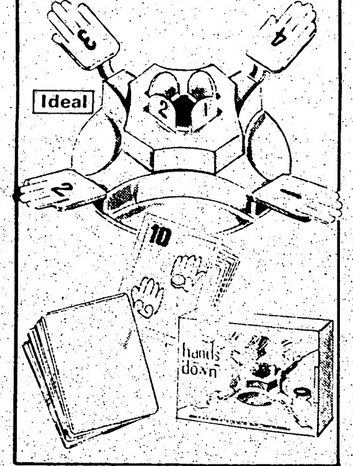

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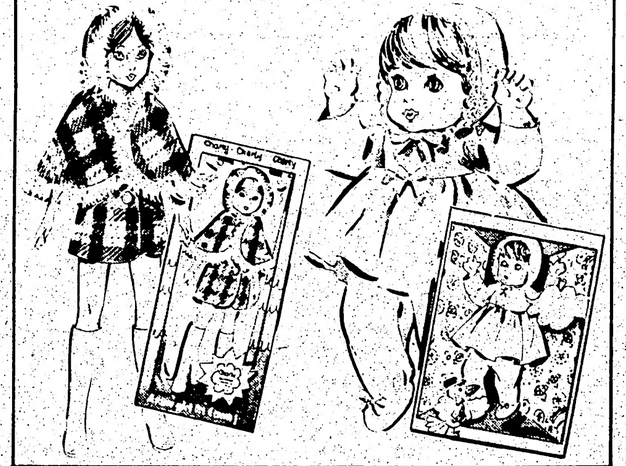

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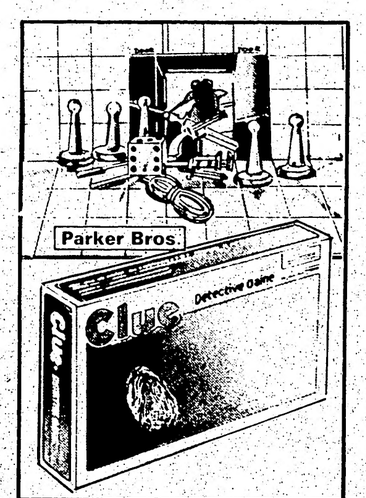

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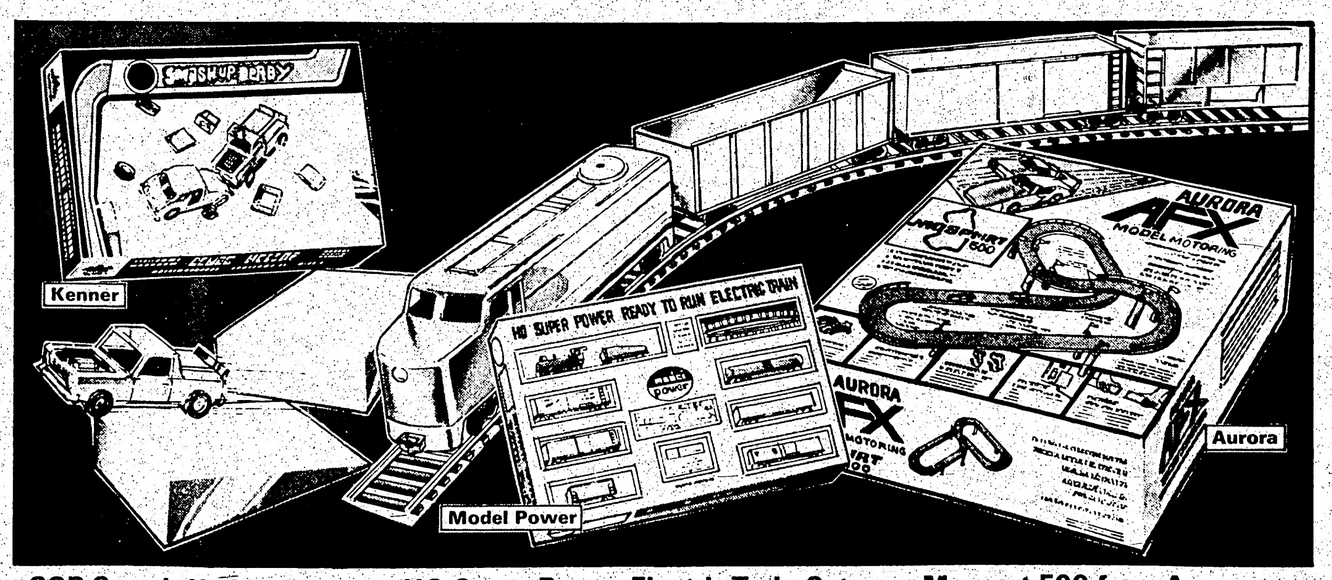

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BOROUGH OF NORTH YORK MUNICIPAL ELECTIONS NOTICE OF NOMINATIONS

Notice is hereby given that persons may be nominated as candidates for the following offices by filing with the Clerk during his normal office hours a nomination paper in the prescribed form during the period commencing on Thursday, November 7th, 1974, and ending on Tuesday, November 12th, 1974, at the hour of 5 o'clock in the afternoon:

MAYOR

FOUR MEMBERS OF THE BOARD OF CONTROL

TWO MEMBERS OF THE HYDRO-ELECTRIC COMMISSION OF THE BOROUGH OF NORTH YORK

ONE ALDERMAN FOR EACH OF WARDS 1 TO 14 INCLUSIVE

ONE MEMBER OF THE BOARD OF EDUCATION FOR THE BOROUGH OF NORTH YORK FOR EACH OF WARDS 1 TO 14 INCLUSIVE

ONE MEMBER OF THE METROPOLITAN SEPARATE SCHOOL BOARD FOR EACH OF SEPARATE SCHOOL WARDS 9, 14, 15, 16 AND 21

TWO REPRESENTATIVES TO THE BOARD OF EDUCATION FOR THE BOROUGH OF NORTH YORK WHO ARE SEPARATE SCHOOL SUPPORTERS, ONE FOR NORTH YORK WARDS 1, 2, 3, 4, 5, 6, 7 AND 9, AND ONE FOR NORTH YORK WARDS 8, 10, 11, 12, 13 AND 14.

Persons to be nominated as candidates are required to submit nomination papers only on the prescribed forms, which can be obtained from the Office of the Clerk, 5000 Yonge Street, Willowdale, from 8:30 a.m. to 4:30 p.m., Monday to Friday.

Notice is also given that The Municipal Elections Act, 1972, as amended, provides that a nomination paper:

a) shall be signed by at least ten electors whose names are entered in the polling lists of electors entitled to vote in an election to such office,
b) shall state the name, occupation and address of the person nominated in such manner as will identify him and the office for which he is nominated; and
c) shall state the name and address of each elector signing the nomination paper and, where the office for which the person is nominated is a member of a school board, that such nominator is a public school elector or a separate school elector, as the fact is;

and

THE ONUS IS ON THE PERSON NOMINATED FOR ELECTION TO AN OFFICE TO FILE A BONA FIDE NOMINATION PAPER.

E. Roberts
Borough Clerk &
Returning Officer